

# THE CONGREGATIONAL MAGAZINE.

JULY, 1839.

A BRIEF MEMOIR  
OF  
THE REVEREND JOHN HALL,  
LATE OF CHESHAM, BUCKS.

THE subject of the following memoir was born Sept. 10, 1790, at Gatesend, near Fakenham, Norfolk. His parents were both godly persons, and his father was for many years a consistent member of the Baptist church in the Town of Fakenham. In his last sickness our departed brother mentioned his parentage with grateful recollections, quoting the words of the poet Cowper :

“ My boast is, not that I derived my birth  
From loins enthroned, and rulers of the earth ;  
But higher far my proud pretensions rise,  
The son of parents passed into the skies.”

Whilst under their care he was a constant attendant on public worship, and enjoyed the advantages of parental instruction. It does not, however, appear that he was, at that time, a partaker of genuine religion. The following extract, from the statement he made at his ordination, supplies an interesting account of his conversion to God :

“ It is my unspeakable happiness to be a descendant of christian parents, who, though making rapid advance to the end of this probationary state, and equal progress, I trust, to a glorious immortality, are yet alive. I cannot, on this occasion, omit paying them that tribute of gratitude which their wise instructions, their fervent prayers, their holy example, and their unwearied kindness so justly demand. I shall never forget that for more than fifteen years it was my privilege to dwell with the best of parents. The fire of devotion on their family altar was never extinguished by the intrusion of worldly care or worldly men. My memory does not serve me with an instance of neglect. When painful or necessary

circumstances prevented a father's prayer, I was led by the hand of an affectionate mother to the domestic altar. With her I bowed before it, whilst she committed our temporal and eternal concerns to a faithful God. I was early taught to read the Scriptures, and to reverence sacred things. On the Sabbath I generally went in company with my parents to the house of prayer. My foolish inclination would often have led me to walk in the fields for pleasure, to mingle with children who profaned the Lord's-day, or to enter a place of worship at which my father was not present; but my views and feelings on this subject were not so consulted as to relax their discipline. My parents judged it proper to rule me until I was able to guide myself. My approbation or dislike had no influence on their conduct.

"The instructions, the prayers, the example, and the kindness of my friends were not altogether in vain; for though I have no reason to conclude that I felt any thing of vital godliness, whilst residing under the paternal roof, yet, having some respect for sacred duties, I held its form and dared not be profane. Even from a child I loved the conversation of good men and of ministers more than my childish diversion. I could not proceed to such lengths in vice as some youths with whom I associated at school, because I was better instructed than many of them in the principles of our holy religion, and because I greatly feared the displeasure of my very affectionate friends.

"At the age of sixteen I left home to reside six years in a family about nine miles from my parents, for the purpose of being instructed in the knowledge of a trade, by which I was to obtain my daily bread. This was an important period of my life, though I knew it not. In the town in which I dwelt there was no stated and evangelical ministry; and even when means of religious instruction occasionally offered themselves, I did not always embrace them. I knew my parents prayed for me, and would have mingled their 'drink with weeping' if they had known all my manner of life; yet even this was not sufficient to keep me from breaking the christian Sabbath to an extent of which I had never before been guilty.

"When about two years had elapsed, the gospel was brought to the town. Students from Hoxton Academy were amongst the first preachers whom I heard, and I have reason to be thankful for hearing them, because, eventually, the word came with power to my heart.

"The first serious and abiding impressions which I recollect to have been made on my mind were occasioned by conversing with the Rev. James Browne, now of North Walsham. I had been hearing, on the Sabbath morning, an aged minister preach at my father's house from Gal. iii. 22, 'But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.' I do not remember that the sermon produced any particular effect on my mind. Retaining the text in my memory, and at night being in the company of Mr. Browne, I stated to him whom and what I had heard. He looked at me, and in a serious manner replied, as I repeated the text, 'if the scripture hath con-

cluded *all* under sin, then *you, John*, are under sin.' As he proceeded to enlarge, I heard with unusual attention; went home that evening much impressed; retired for repose, but 'sleep departed from mine eyes.' The morning brought with it the common avocations of the day, and such a day, till then, I never saw. I was compelled, by my situation, to assume the air of cheerfulness, but my heart was sorrowful. I saw and felt myself a sinner, deserving the wrath of heaven, and was afraid of being abandoned of God and sent to perdition. I trembled for fear of being numbered with apostate angels and impenitent sinners. I cannot describe the feelings of that day; they seemed to illustrate the divine interrogation, 'a wounded spirit who can bear?'

"Although these impressions were partly effaced, yet some traces of them remained. I continued to hear the gospel with considerable attention. I prayed in secret, and my mind was gradually enlightened in the knowledge of Him who died for sinners. I cannot refer, as some persons do, to any particular sermon which brought peace to my troubled soul, but I can recollect receiving encouragement in the use of appointed means till I was conscious of believing on the Son of God. If any thing had been necessary, in order to recommend me to the Saviour, I must have died in despair. I was led, I trust, by the Holy Spirit to understand and believe, from the sacred Scriptures, that Christ died for the ungodly; that he is not only able and willing to save, but that Jehovah commanded me to believe the gospel. I therefore came to Jesus Christ as one ready to perish, and he had compassion on me."

At the expiration of the term of his apprenticeship he came to London, and his mind being directed to the christian ministry, he entered as a student at Hoxton Academy. During the period of his academical course he was distinguished by his diligence, cheerfulness and consistency, so that he won for himself the esteem of all his associates, who were amused by the pleasantness and instructed by the intelligence, uprightness, and piety of his conversation.

Having finished his studies, he settled at Chesham, and was ordained pastor of the Independent church in that place, the 10th of July, 1817.

Subsequent to that event he was united in marriage to Miss Mary Lowe Maurice, eldest daughter of the Rev. William Maurice, formerly pastor of the Independent church, Fetter Lane, London.

From his ordination, till within a few days of his death, he continued to labour among the people of his charge, with scarcely any interruption. For many years he appeared to enjoy an excellent state of health, but for some months previous to his decease it began to fail, yet nothing serious was apprehended, as his medical friends attributed his indisposition to debility, and recommended that he should relinquish preaching three times on the Lord's-day. In consequence of this advice, in December last he intimated to his people his intention to resign his pastoral charge over them in the course of the ensuing year, hoping that a change might be of advantage to himself and to them. This, however, was over-ruled, by their readily agreeing to dispense with his services in the afternoon, and

by their earnest entreaties that he would remain among them. After prayer for divine direction, and seeking the advice of several judicious friends, he decided to continue with them, "at least for the present," as the state of his health for a short time appeared to improve. It was not till Saturday, the 30th of March, that any marked change for the worse took place; the whole of that day he was the subject of pain in the chest and great prostration of strength, which increased during the night. Early in the morning his medical friend pronounced him very ill, and about the middle of the day he was seized with an alarming spasmodic attack, which he himself considered as the agony of death. He therefore took an affecting farewell of his beloved wife and daughter, saying, "I am going into eternity; but I am not afraid to die, my hope is in the Lord Jesus Christ; and my consolation for you is, that your trust is in him." Such was the violence of the pain, that he several times prayed earnestly that the Lord would have mercy upon him, and not take him away "in that awful storm," as he termed it, saying, "I should wish to die suddenly—suddenly—but peacefully." The Lord heard his prayer, and spared him to manifest the patience of faith and the joys of hope; the pain abated, and many symptoms became more favourable, though he suffered extremely from faintness, sickness, and most distressing restlessness during the three following days; and on Wednesday, about five in the afternoon, the spasm returned, and death appeared to be approaching. Twelve hours of bodily agony succeeded, in the midst of which the mind was calm, collected, and, at times, triumphant; his heart seemed full of love, to all around him, and gratitude for every attempt to mitigate his sufferings, repeatedly thanking his friends, and particularly his medical attendant, for the attentions paid him. He said many affecting and delightful things, which cannot be enumerated here. Several times, when *asked* respecting the state of his mind, he replied, "I am a poor sinner, but my hope is in the Lord Jesus Christ." When *not* spoken to, he would break out, in the full assurance of faith, exclaiming in a solemn tone, "I shall *behold!* I shall *behold!* his face in righteousness." He repeated at intervals several verses of that fine hymn, "Jesus, thy robe of righteousness," and with peculiar emphasis, "But the bright world to which *I go*," &c.

At midnight he intimated that any friends, who wished to see him, might come; adding "but let them make no remark;" several availed themselves of this privilege; and he addressed them in a very striking and appropriate manner: looking round upon them he said, "I know you all, every one, and soon I shall know, even as I am known"—also telling them that his hope of heaven was grounded exclusively on the work of regeneration begun in his soul, and on faith in Jesus Christ; and that being made partakers of the same blessing, they might follow him, but *without this* it was impossible. He said, "I have always insisted on the doctrines of justification by faith, and free grace; of these I have never been afraid of speaking too strongly, as far removed from Antinomian principles, as from *cold legality*. Within the last few years I have studied the Scriptures

closerly, particularly the New Testament, which I have read twelve times in the original language, and the more I read, and the more I think of these things, the more I am persuaded, that the kingdom of God cometh not with observation, it is a silent work, like the breaking of the morning." After a pause he said—"I could preach a sermon if I might be allowed, I had prepared two for last Sabbath;" being asked the texts, he repeated at length, 1 Thess. i. 10. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come." Isaiah lv. 6. "Seek ye the Lord while he may be found." He often spake with thankfulness of his life being a happy one, particularly in his nearest connection, but as then, "ebbing fast away," saying—

" And every beating pulse I tell,  
Leaves but the number less."

And even when his voice became almost inaudible, he was heard to whisper, "I have seen glorious things this night." These were nearly the last words that were distinctly articulated, excepting to *one ear*, ever ready to catch the faintest sounds that fell from his dying lips. At a quarter to five, on the morning of Thursday, April 4th, his happy spirit took its flight to the mansions prepared for those who love the Saviour. The day of life was ended, the shades of night gathered around him but to be succeeded by a cloudless morning. The state of his mind, in death, delightfully accorded with a desire he expressed some years before in a stanza suggested by the singing of a bird at the close of day.

" As sings the bird at close of day,  
And warbles forth her sweetest lay ;  
So would I spend my latest breath,  
And sing my Saviour's praise in death."

It is indeed a truth that—

" The chamber where the good man meets his fate,  
Is privileged beyond the common walks of virtuous life—  
Quite on the verge of heaven."

Our departed brother was a good man; we say not that he was blameless, but, as was beautifully expressed in his funeral oration, "there was not in him a blemish which could *not be named*." He loved all who loved the Lord Jesus Christ, without regard to any denominational distinctions—his house was ever open to receive them, and as far as God had given him ability, was always ready, without ostentation, to afford assistance to the poor and needy; occasionally, as might be expected, he was imposed on; and when he discovered it, his sensitive mind felt it keenly; but even then, he was grieved far more for the deceiver and the cause which he had injured, than on his own account. As a husband and father, he was tender and affectionate to the last; ever ready with the most unfeigned pleasure to minister to the happiness of his beloved wife and only daughter. As a brother, perhaps his equal is seldom to be found; he was indeed "a brother born for adversity." Did the

clouds gather blackness, or the sun threaten to scorch, he was sure to be found at hand, endeavouring to afford a shelter, or a shade; this relation he sustained to one only; and it affords no small degree of pleasure to him who is now left alone, to reflect that he never spake or looked any thing but kindness.

As a master, he gave unto his servants "that which is just and equal;" nor was he content with justice and equity; he observed the law of kindness; it gave pleasure to his mind to see all around him happy. In the important relation of a minister of the glorious gospel of Christ, he was concerned to be found "faithful even unto death." Attentive to all his flock, as circumstances might require, without regard to rank or attainments; showing partiality to *none*, but manifesting *kindness* to all; by his death many feel that they have lost a *friend indeed*. From what has already been recorded, it is evident he did not *relinquish* his *studies*, when he quitted the college; but pursued them diligently after he became the stated pastor; obeying the apostolic injunction, he "gave himself to reading, and to meditation, and his profiting appeared to all;" he took considerable pains in preparing for the pulpit, and, as time advanced, the duty of preparation became increasingly pleasant. His preaching was judicious, and highly instructive; and perhaps it is but truth to say, that those who heard him most frequently heard with the greatest pleasure; he was not one of those preachers liked better anywhere than at home.

Of late it has been remarked that he appeared to preach more than ever, as "a dying man to dying men." His last two sermons were thought to be particularly impressive; the texts were, in the morning, "Lay hold on eternal life;" and in the evening, "God honoureth your hearts." Some who heard the latter discourse considered him particularly close and searching in his appeals, but little did he or his hearers imagine that on that evening he was delivering his farewell sermon. May they remember the things which they heard, treasure them up in their hearts, and reduce them to practice in their lives; and may all who knew him, or who may read this short account of his life and death, follow him in all things in which he imitated the Lord Jesus Christ; may they consider the end of his conversation—"Jesus Christ, the same yesterday, and to-day, and for ever." Amen.

*Poyle.*

L. H.

#### ON THE PRACTICE OF IDOLATRY IN BRITISH INDIA.

(*To the Editor.*)

SIR,—I have read with deep interest and attention the journal of the Rev. W. Lacey, during the Rath Festival, contained in your Magazine for this month.

You quote the Calcutta "Christian Observer," which prefaces the paper in question by saying, "We have a melancholy pleasure in giving insertion to the 'Journal' of our esteemed friend, as it presents us with a faint description of the practical horror of the Go-

overnment-supported idol worship of India. This is one of the sources from which the Leadenhall Street legislators have determined not to withdraw their influence." Will these Leadenhall Street legislators, residing in a christian country, trading with the money of a christian community, exercising the rights and claiming the high name and character of a christian government, never learn what is due to religion and humanity? I was not, indeed, Sir, exactly aware that the Honourable "Company," still derived part of their revenue from so foul a source. Yes, Sir. I call it foul, since it is essentially sacrificing one of the great ends of christian government at the shrine of Moloch. A few years since I had occasion, in the course of some letters on the renewal of the East India Charter, addressed to a popular journal of the day, to animadvert rather severely on part of the policy of the East India Company in conniving at some of the abominations of Brahma, as practised in British India. Some of these letters, indeed, as was intimated to me by the Editor, were read by a member of the then Tory administration, who acknowledged their occasional force of argument. I have not, since that period, taken much cognizance as to the Company's internal administration of the affairs of our colonial possessions in the East; but I am sorry to find that, though their charter to the exclusive trade of India was not then renewed, their wisdom in governing, on the side of Christianity, is not become more conspicuous.

Allow me, then, through the medium of your Magazine, to add another commentary on the scenes described in Mr. Lacey's Journal.

A prominent feature in the senseless idolatry of India, next to its impiety, is the unnatural apathy which it creates to human suffering and human woe.

The benign and elevated character of Christianity breathes benevolence, and compassion, and charity. The doctrines enjoined by Brahma breathe nothing of the kind; the celebration of its worship rather realizes, in a moral sense, the description of the poet, when speaking of Pandemonium :

" Regions of sorrow, doleful shades, where peace  
And rest can never dwell, hope never comes."

Setting aside the obscenity of its impure rites, its secret orgies and ceremonials, which are calculated to make the spectator blush, as testified by the authority of innumerable travellers, the recklessness of suffering and of misery which protrudes itself among those who hold a distinguished place as its ministers, is indeed appalling and revolting to the feelings of humanity. Is not their religion one of blood, as well as crime? Are not their abominable "suttees" a proof of this? These tragical spectacles were, until very lately, professedly tolerated by the East India Company, and would probably have been so at the present moment, had not the humane exertions of generous and pious individuals at length succeeded in rousing the British voice against this blot in our national escutcheon. The generous and devoted eloquence of Mr. Poinder, at the India House, some

years back, was not by any means single in its operation in producing this great result.

But, waiving the common considerations of humanity, are not the "Company" bound by moral, if not political considerations, to govern our British possessions in India with an especial reference to the high and sacred calls of Christianity? Is not the government under which we live essentially Protestant? Are not missions, bearing the gospel of peace in their arms, sent under the sanction of this government to the most distant regions of the earth? And is England—Protestant England—England, the land of missions and the foe to idolatry, to derive a revenue from its practice under its very worst forms?

Is it, indeed, without indignation that we read many parts of Mr. Lacey's statement? We are told that their Pandás insultingly taunt the missionaries with such language as this, "If Juggernaut were not divine, the government would never support him in all this glory," and the whole of their auditors are represented as responding to this sentiment.

Can we, indeed, Sir, in our vocabulary of terms, find epithets too severe to brand the conduct of those legislators who shall tolerate, and even patronize, missionaries, and yet, by a singular policy, render their exertions abortive by a conduct so inconsistent!

But the "Company" have often attempted to justify their singular policy towards their Hindu subjects on the side of religion, by urging that it has always been the practice of the most enlightened rulers of a conquered country to leave its inhabitants to the free exercise of their religious institutions. The ancient Romans conquered and colonized, and implanted amongst their tributary subjects their arts of civilization and of science, but they never meddled with their religion. But, admitting that such was their policy, as we gather from Livy and Tacitus, and other historians, is Great Britain under circumstances similar to those of ancient Rome? The former has high and paramount duties devolving upon her, duties which made no part in the moral or religious code of the old Romans. These duties should, indubitably, be consulted in legislating for a whole people; they should never be lost sight of whilst adjusting the moral and political code, as meted out to our Indian subjects.

The alleged danger, indeed, to our Indian possessions of interfering with their religious rites and ceremonies, though frequently urged, has never been proved. It has, on the other hand, rendered more than probable, from the narratives of travellers, that multitudes among the natives would willingly be emancipated from the galling thrallship imposed upon them by their priests, if they could do so without losing the honours and immunities of CASTE.

If this be the case,—and that it is, has often been attested by those who have the means of *knowing*,—it, in a considerable degree, lessens the force of the argument which the "Company" have laboured to establish, inasmuch as it proves that, under principles of sound policy, wise and enlightened measures for changing these

abominable superstitions, and substituting the glorious light of the gospel might be effected, without endangering the loss of India.

But has the thing been fairly tried? Has a judicious course of measures and enactments, tending to abate the popular enthusiasm for idol worship, been attempted on the part of the Honourable Board of Directors? On the contrary, they, it seems, at the present moment derive a large revenue from the people on the account of this iniquitous worship, and thus for considerations of base lucre offer up the high and sacred duties which devolve on christian legislators at the shrine of this unrighteous mammon.

The nomination or the appointment of Governor-General is (I believe) vested in the "Company," subject to a *veto* from the British Crown.

The "Company" or its Directors are, in fact, the *SENATE*, which rules almost omnipotently in the affairs of our Eastern Colonies. They are armed with tremendous powers of doing good or ill; of how much consequence, then, is it that their counsels are directed by a spirit of christian philanthropy. The burning of Hindu widows upon the funeral pyre of their husbands has, at various periods, created a great sensation among the religious classes of Great Britain. That the "Company" should have connived at these tragical abominations was felt to be a great evil; that they should not have interposed with more firmness and vigour in putting them down was thought to be a dereliction of their public duty. We are now, in addition, however, informed that the "Company" derives a portion of its revenue from the obscene and bloody rites which disgrace the religious code of India. That, as the Calcutta "Observer" words it, "the *REVENUE* is derived from the endowments of lands and money; from the incomes of temples, religious places, and mosques; from taxes paid by devotees and pilgrims; from the accumulated and accumulating lacks of the *Imámbáras*, and from the miserable rupee of the haunted and infatuated pilgrim." Can, indeed, such a system find a single supporter among the ranks of right-principled men? Instead of endeavouring to check those extravagant and heart-sickening scenes of grovelling idolatry practised by a people over whom they are constituted the political and moral legislators, they avowedly support them, and openly derive a revenue from their existence. Neither will the alleged plea of not interfering with the religion of the country, *here*, hold good, as Mohammedanism, which is not indigenous on Indian soils, is equally patronized, mosques being a source of revenue with Hindu temples. Can the thousands who hold East India stock, in this christian country, read statements like those which have been alluded to, unmoved? Can the conscientious proprietors,—including many clergymen,—resident in England, yield their tacit assent to such measures by acquiescing, without remonstrance, in a participation of its profits? We are inclined, Sir, to think not. We cannot but think that a demonstration to the contrary, on the part of those who hold investments in East India stock, is or should be on the eve of being made. Each stockholder is interested in this matter; inasmuch as the Directors, if these things were silently passed over, would shield themselves under

the plea that the "Company," of which they were the representatives, approved of their measures.

Were the soils of India made the scene of a purer worship, every mind imbued with right principles of religion would rejoice. Her vast territories have, from the earliest periods of history, been the theatre of idolatrous rites and extravagant creeds. The reader in the habit of consulting the pages of Sir Wm. Jones, Maurice, the well known author of the "History of Hindostan," and other authorities, will find that their "Mahabarat" and "Manava Sastra" gravely narrate, as facts, the most incredible legends. Their "Vishna," "Briareus," and "Máhádevá;" their "Brahma" and their "Menu," (creatures of a fertile but vitiated fancy,) with their exploits, make us no longer wonder at the senseless mummeries of their worship.

Is it not, Sir, a thousand times to be regretted that those who compose the legislative government of India should not show themselves more attentive to the claims which our eastern fellow-subjects have upon them. A proper and an enlightened feeling on the subject would surely dictate a line of policy rather different from that which has so frequently marked their career, on the subjects of the religious claims of India.

But it is not too late; and these claims, the claims of the injured millions which occupy this vast peninsula, may yet have reason to rejoice in that enlightened policy in their rulers, which sought, by the use of every practicable means, to substitute the worship of Jehovah in the room of that of Brahma.

Ages unborn would, then, have reason to bless the co-operation of their powerful influence with that of the missionaries in the cause of Christ.

But should this influence be still withheld, assuredly the trust that has been reposed in those legislators by the British public will have been very inefficiently discharged. And I would conclude, Sir, with the prayer of the Calcutta "Observer," that better hearts and more enlightened judgments, more enlightened by a sense of christian duty, may, by the Supreme Arbiter of all events, be implanted in those who arbitrate amongst the millions of British India.

I am, Sir, your obedient servant,  
G. P.

*Avon House, Melksham.*

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REMARKS UPON A NOTE OF THE REV. T. RUSSELL'S, APPENDED  
TO THE PREFACE TO HIS "COLLECTION OF HYMNS,"

BY THE REVIEWER OF THE CONGREGATIONAL HYMN BOOK, IN THE CONGREGATIONAL MAGAZINE FOR NOVEMBER 1837.

I SHOULD have thought that after the issue of fourteen editions of Mr. Russell's Appendix, he might have allowed the fifteenth to appear, so fully satisfied with the measure of public approbation awarded to it, that all petulant remarks upon the productions of

others, though candidates for the distinction which he has attained, would have been avoided. I should fully have expected, that after having had his book noticed by the late editor of the Eclectic, as "decidedly the best Appendix to Dr. Watts that has yet appeared;" and by the reviewer in the Congregational, as one of those which "have gained the widest circulation," the opinions of both these individuals would have been deemed deserving of some courteous consideration. It also strikes me as rather extraordinary that the preface to a hymn book should be selected as a fitting place for angry comment, even supposing that just cause for indignation had been given, because, as the professed object of such a publication is to promote the work of praise, the display of an acrimonious spirit is not in harmony with that object. Mr. Russell has, however, doubtless consulted his own judgment and taste in the matter, and it only remains for me, as one publicly accused, to take public notice of the accusation.

Let me premise, that in thus characterising the note to his preface as "petulant," &c. I think I am fully borne out in the use of this phraseology, when such expressions as the following occur in it,— "false witnesses,"—"sinister or heedless misrepresentations,"— guarding the "public against placing any reliance on the statements and assertions he has made in matters of fact,"—"supererogatory mutilations,"—and the implication that the "gleanings of Doddridge are better than the vintage of Conder."

Mr. Russell's charge against Mr. Conder is that of unjustly disparaging Doddridge as a hymn writer, and assigning to him a false position in our hymnology: against me it is that of implicitly following his guidance, and falling into his supposed errors.

1. I am taxed with erroneously stating the comparative number of Doddridge's compositions in the Congregational Hymn Book, and previous collections. He observes—

"' If the blind lead the blind, both shall fall into the ditch.' The reviewer of the Congregational Hymn Book, in the Congregational Magazine, implicitly following the Eclectic, makes the ludicrous blunder of giving his doubtful vote on the wrong side."

He proceeds to cite the following passage from the Review, as containing the "ludicrous blunder" to which he refers:—

" Forty-eight hymns of Doddridge's have been given; *a larger number than has, perhaps, been used by any previous compiler.* Considerable alterations will be found in these, nor will it appear surprising that they should require it, when we recollect that they were posthumous publications, edited by that sensible but most unpoetical divine, Job Orton, and were never prepared by the writer for the public eye."

I am then informed—

" The New Baptist Selection contains 65 of Doddridge's hymns; in the enlarged edition, just published, 17 more of Doddridge's are adapted. In Dr. Rippon's are 99."

Perhaps it is owing to my blindness, but I really cannot see that this information convicts me of any "ludicrous blunder." A child will perceive that I wrote under correction, and merely gave the

general impression of my own mind upon the point, and not an opinion founded upon any professed examination. In fact, had I substituted the word *most* for *any*, I might have omitted the word *perhaps* altogether, and then the affirmation would have been equally correct and positive. I have the following collections at hand, and in return for Mr. Russell's information, state the number of Dr. Doddridge's hymns in each:—Congregational Hymn Book, 49; Montgomery's Christian Psalmist, 24; Wesleyan Supplement, 11; Hoxton Supplement, 20; Burder's, 37; Psalms and Hymns, Davis, Paternoster Row, 12; Church of England Selection, used in the Midland Counties, 16; Robinson's Collection, 37; Hall's Psalms and Hymns, 9. That I did not hold in vivid remembrance the fact, that Dr. Rippon had made greater use of Doddridge than Mr. Conder and other compilers, I cannot account for otherwise than by observing, that my opinion of Dr. R.'s editorial competency is not such as to lead me to keep his volume in my collection. It is also true, however strange, that I had not a copy of Mr. Russell's Appendix, until the editor of the Congregational Magazine furnished me with it, for the purpose of calling my attention to his note.

2. Mr. Russell appears to charge me with adopting from Mr. Conder an opinion as to the defective character of Doddridge's hymnic compositions.

Now, the editor of the Congregational Magazine can bear witness, that precisely the same opinion was expressed by me in print some years before either the article in the Eclectic or the preface to the Congregational Hymn Book appeared; and I have no private means of ascertaining the sentiments of Mr. Conder, being personally unknown to that gentleman, and he to me. If Mr. Russell will take the trouble to read the review throughout, for he appears as yet to have done it only in a very oblivious mood, he will find that in more than one instance we are at variance. With reference to the opinion itself, I can only say that it is the verdict of my own judgment, that it harmonises with Mr. Montgomery and Mr. Conder's, and certainly will not be abandoned because it meets with his disapprobation. That I am not prejudiced against Doddridge, will perhaps be conceded when I state, that Orton's edition of his hymns is in public use in my congregation.

I have now done with this note, as far as I am personally concerned; but truth and justice compel me to make a few more remarks upon it, as it is an attack upon the Congregational Hymn Book in the person of its editor, and to that book I consider myself committed, having given it a general sanction in the review.

1. Mr. Russell calls it a "party supplement," a designation literally correct, I admit, but evidently used in an unfriendly spirit. I beg leave to state that the members of the party connected with it, are the Congregational Union of England and Wales—many congregations not in connection with the Union adopting it in their public services, among which is my own—and many christian families both in and out of our denomination. I would also observe, that no private emolument is derived from it, but that its profits are devoted to denominational purposes. This is the case with the New Baptist

Selection, the preface to the seventeenth edition of which informs me that "nearly £900 have been distributed among the widows of Baptist ministers and missionaries." The same remark, however, will not apply to Dr. Rippon and Mr. Russell. From the title-page of the Appendix I learn that it is *printed for the author*, and doubtless after the sale of fourteen editions there has been value received for it. I impute no discredit to Mr. Russell for this—every man is entitled to remuneration for his labours; I only mention it to show, that the author and proprietor of a "party supplement," which has its profits devoted to his own use, is certainly not in circumstances to apply that phrase by way of opprobrium to a book which contributes its pecuniary gain to the support of general religious purposes.

2. Mr. Russell speaks of "supererogatory mutilations of our pious poet," referring to the alterations made by the editor of the Congregational Hymn Book in many of Doddridge's hymns. He does not specify any, and as the subject is noticed at large in the review, it is needless for me to offer any remarks upon it here. I wish, however, to remind him, that here again he is not in circumstances to employ such language, for a slight inspection of his Appendix brings before me many alterations in our old hymns, which it is easy enough to call "supererogatory mutilations." It would occupy too much space to notice them in detail, but I refer to the two Moravian hymns, translated from the German by the Wesleys, "Lo, God is here, let us adore," and "O love, thou bottomless abyss," where instances may be found of the alterations to which I allude.

3. Mr. Russell attempts to fasten a charge of falsehood upon Mr. Conder, and finds it necessary to "guard the public against placing any reliance on the statements and assertions he has made in matters of fact." This is a grave allegation, and gravely shall it be treated. The evidence adduced in support of it is the following. Mr. Conder has asserted, with reference to Doddridge's hymns, "Scarcely any of them have been adopted into the collections without some alteration."—"No editor thinks of using his hymns without curtailing or altering them." To disprove this, Mr. Russell informs us, that "in the New Baptist and Dr. Rippon's Selections, there are in each between fifty and sixty without alteration or abridgment;" and of his own collection, he observes, "207 hymns are Doddridge's, and counting them one by one, I find eighteen to be deducted on the score of curtailment, and not one, be it impressed upon the reader, for even a verbal alteration."

Authors are proverbially said to be a vain race; their literary offspring are pets with them; and under the influence of a fully satisfied mind, they are apt to write and speak of their own productions, just as I have often seen some parents treat their children, parading them before their visitors, as though no other persons had children to show. Mr. Russell must pardon me, if I think that his imagination is thus a little too exclusively occupied with his own hymn book. Mr. Conder speaks of the "Collections," referring to a considerable number of volumes; he immediately recurs to his Appendix, as though the whole of our hymnology reposed beneath its cover. Only let the statements be read in the sense in which

they were evidently written, as alluding to the collections, and to Doddridge's hymns in general, and they will be found to be perfectly correct.

It is quite true, that "scarcely any of them have been adopted into the collections without some alteration," as far as the great mass of our hymn books are concerned. It is equally true, that "no editor thinks of using his hymns without curtailing or altering them," for though Mr. Russell mentions editors who have used some hymns of Doddridge's without abridgment or alteration, yet he is obliged to concede that those very editors, in using some of his other hymns, have had recourse to both.

4. Mr. Russell asserts that, "counting" the hymns he has introduced in his Appendix from Doddridge, "one by one," he has not made "even a verbal alteration" in any, however he may have curtailed some. There is a "ludicrous blunder" here. Turning to the 19th hymn, I find the following verse—

"Mark the soft falling snow,  
And the diffusive rain;  
To heaven from whence *it* fell,  
*It* turns not back again;  
But waters earth through every pore,  
And calls forth all its secret store."

A schoolboy will perceive an ungrammatical construction in these lines; and that a "verbal alteration" is necessary to make them harmonize with Murray's Syntax. In an edition of Doddridge's hymns just published by his great-grandson, John Doddridge Humphreys, the verse occurs as follows:—

"Mark the soft-falling snow,  
And the diffusive rain;  
To heaven from whence they fell,  
They turn not back again;  
But water earth  
Through every pore,  
And call forth all  
Her secret store."

I suppose it will be granted that Doddridge knew how to write grammatically, both in prose and verse. There is here, then, an instance of "verbal alteration;" and though Mr. Russell clears himself, by his disclaimer, from being the author of it, yet he has made it his own, by adopting it. Whoever was the first offender against the Queen's English, whether that "unpoetical divine, Job Orton," or not, Mr. Russell has helped to perpetuate the error, so that there is more than one party in the world to whom the passage applies, "If the blind lead the blind, both shall fall into the ditch."

5. Mr. Russell quotes a few stanzas from the Congregational hymn-book, and appeals to the "taste and judgment of every indifferent person, if they can produce, in the whole of the posthumous hymns of Doddridge," one so unfit to fulfil its high destiny, that of being adopted for congregational use. Now, I submit that a few detached passages, selected from any book by a carping critic, cannot be received as a test of its general merits. Havoc would indeed

be made with ancient and modern literature, if all those productions were cast aside as worthless, in which tame and vapid sentences occur. Did Mr. Russell never hear of Homer nodding? Will he allow me to adopt his mode of treating the Congregational Hymn Book, with reference to his Appendix, and abide by the result? In the 700th hymn, I find the following verses;—

“Earth’s but a sorry tent,  
Pitch’d for a few frail days;  
A short-leas’d tenement;  
Heaven’s still my song and praise.

“There should temptation cease,  
My frailties there should end;  
There should I rest in peace,  
*In the arms of my best friend.*”

These are certainly “sorry” stanzas, and incline me to think that the “gleanings of Conder are better than the vintage of Russell.” The last line is a false measure, and will compel any chorister to trip it merrily through it, in order to make the tune and the words chime. In hymn 36, there is the same “supererogatory” member—

“Lift up your heads, ye friends of Jesus.”

And in hymn 414, verse 6th,—

“Above the reach of mortal eye.”

I now take leave of Mr. Russell and his note, hoping that in the 16th edition of his Appendix he will cancel it. I must also remind him, that if he wishes his production to pass with honour through the cynical criticism he has dealt out to the Congregational Hymn Book, it will not be improper for him to secure the aid of the gentleman to whom he sarcastically alludes, or other competent persons, “the reverend secretaries to the Union and other ministers,” by whose “careful scrutiny” Mr. Russell’s Appendix may be materially benefited.

#### REMINISCENCES OF AMERICA.

##### No. X.—FOURTH OF JULY.

This is a day of general rejoicing throughout the whole of the States. It is the anniversary of the birth of a nation likely soon to equal, rival, and perhaps surpass, in importance, the older countries of Europe. There was a time when it was considered necessary to mix, with their shouts of rejoicing, tirades against their mother country, but that time is happily passing away.

The usual mode of celebration is a procession from some place of rendezvous to church, where prayers and praise are offered, an oration delivered, and the declaration of independence read. After which, various public dinners occupy the afternoon, and instrumental music and a display of fire-works conclude the day of rejoicing.

I happened to be at Boston on the day on which this anniversary was celebrated.

At an early hour people from the surrounding country began to pour into the city. At one place might be seen arrangements making for a procession of horsemen, at another a regiment of volunteers, drawn up at their rendezvous; here a crowd of boys around the stage erecting for a band of music, there another watching the preparation for the pyrotechnical display.

At eight o'clock, A.M. all the children of the Sabbath-schools were assembled in one of the city churches, where an address was delivered to them on the privileges of freemen, and the superior happiness of America over all other nations under heaven. It was, to a foreigner, amusing to see the zeal of the speaker to imbue the children with republican principles. Yet, since their children were destined to be the sovereigns of America, it was impossible not to approve. What impression the declamatory praises of a republican form of government might have upon the youthful audience I could not ascertain, but I could not help being struck with their similarity to what I had frequently heard elsewhere in praise of a limited monarchy and of despotic power; it seems a merciful management of Providence, that every people, not in a transition state, consider their own condition the very perfection of bliss. We smile at the wanderers of the desert, who pitied those compelled to live in England, where no date tree grows, and the Chinese, whose pity for the destitute barbarians of the west was excited by the information, that throughout the whole extent of Great Britain there was not a single field of rice to be seen; and we are no less disposed to smile when we see the maniac hug his chains, be its texture what it may.

The arguments employed by the orator on that occasion were well calculated to excite in the youthful assembly a dread of kings and kingly power; but respecting their soundness there may be a diversity of opinion even amongst those who are as democratic in their political sentiments as he.

At twelve o'clock the mayor and magistrates of the city, escorted by a detachment of volunteers, and accompanied by the citizens, walked to the old South Church, where an oration was delivered by a layman, after prayer offered by a congregational clergyman, and praise by the choir; after service they returned to the Town-house and dispersed. In the afternoon there were several public dinners, and by six o'clock a great multitude had assembled in the Mall to enjoy the music and fire-works provided at the expense of the citizens; but at the hour at which it was announced that the display would commence, the rain began to fall, and continued to drizzle the whole of the evening, so that this part of the celebration had to be put off until the evening following. The crowd continued, however, on the green, unwilling to disperse, lest the original arrangement should be resumed.

During the whole of the day the streets were crowded with strangers from the surrounding country, many of them, apparently, very tired; but though going about amongst the crowd the whole

day, I only saw one case of intoxication, and that in a sailor, who having got ashore, had been unable to resist his enslaving propensity.

The most important proceeding of the day was, of course, the service in church; it is not a religious but a civil anniversary; but tracing their civil and religious privileges to God, the citizens considered it due to the King of kings to acknowledge his kindness to them as a nation. It appeared strange to me to see the chief local magistrate of a free people, whose votes had raised him to that pre-eminence, in a time of peace, going with that people to pray and praise in the house of God, surrounded by a company of soldiers in arms, while the emperors and kings of despotic powers are known to move about amongst their subjects unarmed and unattended. It may be said that it is merely for display; but to the lover of peace, the military parade and armed force must appear inconsistent with the engagements of the day, and unless it be to keep them in remembrance of a time when the chief magistrate required to be defended from their enemies, I cannot see that it can be defended.

The declaration of independence is at once the Magna Charta of the citizens of the United States, and the measure of their attainments in the philosophy of civil and religious liberty. Surely they ought not then to complain if others apply to them this standard, and finding them defective, point out to them the particulars in which they find them acting inconsistently with their avowed principles. An important distinction is observed betwixt political and social equality; and often, in the cities, do Americans laugh at the supposition of foreigners, that in American society there exist no distinctions, arising out of congeniality of thought, feeling, pursuit or affection, and when told that, in recognizing such distinctions, they seem to be falling into inconsistency, they reply that they never professed to admit all mankind to a social equality; but certain it is, that America is not a land in which even political equality is enjoyed. The Government of the United States, if not an oligarchy, is, I fear, but a commonwealth of aristocrats. It may be that the majority belong to the nobility, yet still there is betwixt them and the peasantry a line broad, well-defined, and impassable. Disguise it as they will, there is still a hereditary rank and hereditary taint. The German or the Irishman is not generally considered equally noble with the individual, in every respect his equal, but who has been born of English or American parents, within the bounds of the states.

This prejudice is, in the case of the negro, sanctioned by law. By legislative enactment, in most, if not in all the states, certain civil privileges are withheld from the individual whose parents or whose ancestors have belonged to the negro race. It avails not one that he was born free in the wilds of Africa, nor another, that his first breath was drawn in a land where slavery is unknown; others, bearing the same anatomical peculiarities, have been slaves; and as the law at present stands, he cannot enjoy, on the same terms as his white countrymen, the civil and political freedom

which is claimed in the declaration of American independence as the birthright of man.

In some of the states he can secure for himself the privilege of uniting with his fellow citizens in choosing their magistrates, but not on the same terms. The differences may be trifling, and apparently insignificant, but it suffices to imprint the stamp of inferiority. He may be relieved from conditions which are entailed upon others, such as service in the army or the jury box ; but this is not meant as kindness to him ; on the contrary, it is done to gratify the pride of his white countrymen, who would not sit on the jury or stand in the ranks by the side of a coloured freeman, and is therefore done in violation of his rights as a man, and in direct contravention of what, in the title-deed of American liberty, is declared a "self-evident truth," that all men are created equal.

It is painful to a foreigner to witness in that land of freedom the oppression of a large proportion of the population by their white brethren ; and many are the touching tales to which he is called to listen. I have already mentioned one, related at the anti-slavery meeting at New York ; I shall now introduce another, from an address delivered in Pine Street Church, Boston, at the commemoration of the signing of the declaratian of American independence, described in the commencement of this article.

"The following fact," said the orator, "was related in my hearing, by a man of colour, from out of the southern states. This man has, by some means, purchased his own freedom, and that of his wife ; but his children, several of them, have been taken away from him, and sold, he knows not where. He proves himself, to the satisfaction of all who have intercourse with him, to be a humble disciple of Jesus. I will give the facts, as nearly as possible, in his own words :

"I had a little boy, about eleven years old. One night, as he came home, he said to me, 'Father, the constable has been measuring me to-day.' 'Measuring you,' said I, 'what does that mean?' 'don't know,' said he ; 'he measured me about my body, and then he measured how high I was. I am afraid, father, they are going to sell me.' 'I tried,' said the poor father, 'not to think of it ; but the next morning, soon after I went to my work, a little boy came running up to me, crying out 'John is gone ; yonder they are taking him off now.' I went after them, and when I came near, my dear babe reached out his hands to me, and said, 'Father, I'm gone ; can't you do something for me?' At this the man, who was taking him away, gave him a kick, and kicked him along the road, and I have not seen my child or heard of him from that day to this. I could do nothing to help him ; it hurts me to think of it. Here he wept. Never in my life has my heart been so agonized by any deed of man as when I heard this grey-headed father give this simple relation. 'I had a daughter also,' said the poor old man, 'who was married, and had one child. One day a carriage drove up to the door, and took her, with her child, and carried them on board a vessel then lying at the wharf, about to sail. As soon as I

heard of it, I went after them. When I went to go on board, they pushed me back, but some one standing by said, 'that's too bad, let the old man see his daughter.' I then went on board, and my poor child threw her arms about my neck, and said, 'Father, I'm gone.' Here the old man's sobs prevented his utterance, but he recovered himself sufficiently to say, 'I have not seen or heard of my child since. Her husband heard of it, and went to the vessel, but they drew a dirk upon him, and would not allow him to go on board. 'Oh,' said the old man, as the tears streamed from his eyes, 'it hurts me every time I think of it.' Probably it would hurt a slave-holder to suffer such wrongs, and the best of them could be no more injured by them than this poor disciple of Christ. This man has (if I recollect the number,) six children sold into helpless servitude, he knows not where. Three remained with him, and these, some months ago, were bought up by a notorious firm of slave-holders, and shipped for the southern market. Here the old man felt he had lost his all; and the distress of his wife, who wept, to use his langnage, 'as though her heart would burst,' drove him, with great reluctance, after endeavouring to put his trust in God, to state his case to some pious friends, and ask if something could not be done for him. A minister of the gospel, who was affected to tears at the old man's recital, went to the slave-dealer and interceded for him. They at length consented, that if the poor father himself could raise the money in one week, amounting to considerably more than two thousand dollars, he might have his own children, the ones last taken away. Perhaps they considered the question settled, as they would consent to no other conditions, and regarded it as impossible for the father to do as they proposed. He lifted his cries to God, however, and they were heard, and friends raised up, who gave him some few dollars, and at length made him a loan of what remained, amounting to eighteen hundred, on condition that it should be paid in two years. If at that time it remains unpaid, the children are to be sold to pay it. The poor father is now, with much diffidence, and great embarrassment, stating his case to the pious and benevolent, and asking their aid, that his children may not again be sold into bondage."

But this was in a slave-holding state, it will be said. It was; but where is slavery recognised in the declaration of Independence? "We hold these truths to be self-evident; that all men are created equal—that they are endowed by their Creator with certain inalienable rights—that amongst these are life, liberty, and the pursuit of happiness." And it is not in slave-holding states alone, that the negroes are subjected to insult and oppression. Never shall I forget the feelings with which I listened to a Presbyterian clergyman from New York, relating at a public meeting at Boston, the indignities to which he was frequently exposed on his journeys, simply because he was a man of colour.

I have frequently heard Americans laugh at the idea of a declaration of equality being applicable to negroes, but a sneer cannot disprove a fact. A single erroneous item admitted into a calculation may affect the whole of the subsequent results, and a single false

principle admitted by the government of a country, may affect the whole of their subsequent legislation ; and consequently, the comfort and well-being of the whole of the population. To the departure from their principles in their treatment of the negroes, may be traced many of the shackles to which their free citizens of the north must submit. Slavery once tolerated, it is impossible to controul but by injustice. The slave-holder knows that he has injured and wronged the slave ; and doubts not but the slave burns with the desire of revenge, he therefore concludes that he must be kept down. To the iron fetters of slavery must be added the adamantine walls of ignorance. Scarcely must the slave be permitted to learn that there is a God, lest through the opening by which this information reaches him, he discovers that " God hath made of one blood all nations of men." Even popular works of general literature have been excluded from the south because they happened to contain strictures on slavery, so that masters, rather than permit to their fellow citizens the enjoyment of their inalienable rights, seemed resolved to shut up themselves and their families in the same cell with their wretched slaves—to wear the same mental shackles, and perish in the same mental darkness. Such are the consequences of slavery to the master of the slave. As the man who has got such a hold of a harmless snake as must effectually prevent it from injuring him, fearing that it is venomous, dares not quit his hold, lest it should attack him and cause his death. So do the slave-holders in the southern states of America treat their slaves ; they seem to think that they dare not relax their hold ; and at the first appearance of insurrection, they must destroy, to prevent their own destruction. From their fears they suffer even more than the innocent and oppressed objects of their dread, and have enlisted the sympathies of their friends in the north, who, feeling for them, voluntarily forged fetters for themselves, and sold the birthrights for which their fathers died.

With all the licentiousness of the press, it is not free : such is the power of public opinion in some districts, that editors of newspapers dare not introduce into their journals even notices of passing events, but must pass them over in silence, because, with all their feeling of independence, neither life nor property is secure ; in many cases an individual dare not publish, write, speak, or think without exposing his property or his person to the fury of fellow citizens ; and the magistrate is unable to afford him either protection or redress.

With all the privileges of the citizens, their secrets are not secure. The post cannot be trusted. The mail has been ransacked, and the letters opened and examined, lest something should be written therein on the subject of slavery. Such are the consequences of slavery, even to the innocent and the free.

It must not, however, be inferred, that all approve of slavery, or consent to look down upon their fellow men, having some slight difference in their conformation ; but as already stated, a diversity of opinion exists as to the means by which the abolition of slavery is to be accomplished. In England the question is frequently proposed—Why do not the churches interfere ? The answer is simply this. The members do not consider it a subject with which they, as eccl-

sistical courts, can interfere further, than to see that masters and slaves in communion with them discharge the duties arising out of their relative situation, according to the rules laid down by the apostle Paul. Many who exert themselves as individuals and as citizens, would protest against the introduction of the question into their church courts.

The synod of Kentucky, and many other bodies have, however, openly declared and published their conviction, that slavery as it exists in America is unjust in itself, and a fruitful source of crime, and thousands are exerting themselves in every way in which they can do it successfully, to procure its extinction, and much has been effected.

“ By the census of 1830, there were,” says Mr. Breckenridge, in a letter which appeared in the ‘London Patriot,’ “ in America about 2,000,000 of slaves, about 400,000 free persons of colour, and about 11,000,000 of white persons. Out of the twenty-four confederated states, twelve are free states, in which there are no slaves at all, and the remaining twelve tolerate slavery. The twelve non-slave-holding states contain a great majority of the white population of America, and about half of the free coloured people; four of these twelve free states never tolerated slavery, being new states formed within the present century; the remaining eight were all slave states at the era of the American revolution, and have abolished slavery, some of them, long ago, none less than twenty, one above fifty years since. Now let it be borne in mind, that every one of the 400,000 free persons of colour in America, were actually set free, or are the descendants of parents set free voluntarily, and without remuneration, by portions of the people of that nation; and that at least one half of them were set free by the purely voluntary benevolence of their masters in the slave-holding states.

“ The whole of the free people,” continues Mr. B., “ in the United States may be divided into two great classes on this subject; one favourable to immediate action on the subject of slavery, with a view to its abolition, as soon as it can be done with a due regard to the interests of all parties; the other unfavourable to doing any thing at all with the subject.

“ The latter party is again divided into two parts, one, and I think the smallest of all, which considers slavery a good institution in and of itself, and which they believe ought to exist for ever; the other, and more considerable one, admitting slavery to be wrong, yet consider the subject encompassed with such insuperable difficulties, as to prefer leaving it undisturbed, to cure itself, or abide as futurity shall determine. These constitute the pro-slavery party of America. The party favourable to the freedom of the slaves is also divided into two; the first is that technically called the ‘Anti-slavery Society,’ or the ‘Immediate Abolitionists,’ the second, though the first in point of time, is called the ‘Colonization Party,’ the ‘Emancipationists,’ and the ‘Gradualists.’”

I have already expressed the opinion I formed of these two parties from the intercourse I had with them while in the United States. The principles of the abolitionists must command themselves to every

lover of freedom, but the indiscretion of some of the party has done much to render their principles obnoxious to their fellow-citizens, and consequently to diminish their influence. The sentiments held by them will yet, I believe, be held universally; but I fear this will not be effected by their instrumentality. None will be more astonished than Americans, that these sentiments have not long ago commanded universal assent. And then, if not before, it will be seen that the charges heaped upon the abolitionists of exciting to insurrection and rebellion, by the circulation of incendiary publications, and desiring the compulsory amalgamation of the negroes and the whites, are utterly false.

#### QUALIFICATIONS OF DEACONS.

INFINITE wisdom has ordained the constitution of christian churches, with their appropriate ministers, adapted to the necessities of mankind; and divine benevolence is peculiarly manifest in the institution of such a class of men as our **DEACONS**.

Large churches, in our populous provincial towns especially, are known to derive a considerable measure of their prosperity and honour, under the blessing of God, from their gifted and excellent deacons; and these, even in cases in which the pastors are possessed of acknowledged and popular talents. And it is probable that very few of our churches ever seriously declined in spirituality and harmony, without lamentable deficiency of suitable *qualifications* in their officers: such worthy men of God have, in many instances, been the happy means of securing peace, purity, and evangelical glory among their associated fellow Christians.

Experience has ever shown the necessity of such officers, and of their being men richly furnished for their honour and beneficial services; and having, in a former paper,\* considered their rank and station, we shall proceed to inquire, What are the necessary *qualifications of deacons*? Every one will perceive at once the high importance of this inquiry to the best interests of our British Israel.

Divine inspiration has defined, in general terms, the requisite endowments of this class of church officers. The apostles, in desiring the members of the primitive church at Jerusalem to select from among themselves seven brethren for this department of service, charge them to see that they fixed upon "men of honest report, full of the holy Ghost and wisdom." Acts vi. 3. And the Apostle Paul, in counselling Timothy as to the qualifications necessary in those officers among the churches of the gentiles, declares that "the deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these," says he, "first be proved; and then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers,

\* Congregational Magazine for March, pp. 172—177.

sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. iii. 8-13.

Reflecting on this language of the Holy Ghost here presented to us, and on the general state of society in our times, as well as of our churches in different parts of the country, we may remark that there are certain qualifications which may be regarded as **ESSENTIAL** to the characters of our deacons, and others, which, if not indispensable, are truly **DESIRABLE**.

Preliminary to this inquiry, it is only proper to observe, that the whole language of the apostles proceeds upon the assumption that no one is qualified for the office of deacon in a christian church, who is not a member in full communion, and held in high and honourable estimation as a regenerated spiritual man, consistent in his profession as a disciple of Christ, "walking in all the commandments of the Lord blameless." Luke i. 6. This is clearly pre-supposed in the passages quoted. As it is a church office, designed to secure and promote the honour and comfort of the whole associated fellowship of Christ, no man can be supposed to be qualified unless he be a person of acknowledged piety, an evident partaker of the Holy Ghost.

#### ESSENTIAL QUALIFICATIONS OF CHRISTIAN DEACONS.

1. **Deacons must be DEVOUT IN SPIRIT**: they are to be "full of the Holy Ghost." These terms have been regarded by some as indicating the miraculous endowments of the Holy Spirit; and that, therefore, they can have no application to modern Christians. But it does not appear that such was the meaning of the apostles in this language: they seem to have required the brethren selected should possess a large measure of the graces of the Spirit of Christ, sanctifying and governing their minds, and so fitting them for usefulness in the church of God. Believers generally are enjoined to be "filled with the Spirit," Eph. v. 18, and to "walk in the Spirit," Gal. v. 16, that they may enjoy the holy consolations of the gospel, manifest the "fruit of the Spirit" in all heavenly virtues, and so glorify their Divine Lord. Those who are fitted for the service of deacons should especially be men largely distinguished by a devout and spiritual mind, and by compassion for the souls of men, illustrating the celestial power of their own personal piety, and exhibiting the mind that was in Christ Jesus. Happy for our churches, there are many who are favoured with such excellent deacons, men of God, whose spiritual gifts, edifying conversation, active zeal, cheerful temper, and generous benevolence, secure their own personal honour and enjoyment, while they thus prove that they are "full of the Holy Ghost."

2. **Deacons must be SOUND IN DOCTRINE**. The words of the apostle are, "Holding the mystery of the faith in a pure conscience." Intelligent and conscientious in their belief of the gospel, they should be firmly grounded in the knowledge of the Holy

Scriptures, and established in a heartfelt regard to all the grand principles of christian truth. Deacons, being conspicuous as officers of the churches, are often called upon to state and defend the great verities of the gospel: they must, therefore, be "ready always to give an answer to every man that asketh a reason of the hope that is in them, with meekness and fear." 1 Pet. iii. 15. Our inquisitive times, when every principle is being rigorously scrutinized by both friends and enemies of Christianity, peculiarly require that our deacons should possess well-furnished minds, prepared by experimental knowledge of the gospel, to silence objectors, to speak a word in season to inquirers in the ways of godliness, and, under its sanctifying influence, to "illustrate and adorn the doctrine of God our Saviour." Tit. ii. 10.

**3. Deacons must be HOLY IN LIFE.** Holiness is acknowledged to be essential to church-membership: and it cannot but be required in those especially who hold official stations among the disciples of Christ. As holiness is represented in several particulars, it will be proper here to notice them. Deacons must therefore be

*Men of honest report*, having the confidence and esteem of their brethren in religious association: they must have the testimony of their neighbours and fellow-citizens as to their uprightness and integrity, their characters illustrating the influence and power of their religion. Various circumstances over which men have no controul, besides intellectual superiority and moral worth, will occasion some members of churches to be held in higher estimation than others, both in civil and religious life; but deacons, who are intrusted with the secular and pecuniary management of churches, are required to be "blameless," and of unsullied reputation, that their stability and purity of character may secure the confidence and promote the happiness of their brethren, and to recommend to the world the excellency of the doctrine of Christ.

*Wise.* "Full of wisdom," is the language of the apostles. Intelligence is essential to the profitable discharge of any important duties; and they who are called to the office of the deaconship, must be men of sound understandings, practical knowledge, and large experience. "Wisdom is profitable to direct," even in the ordinary affairs of life; and in the church of Christ, much wisdom and prudence are necessary regarding the doctrines of Christianity, the principles of human nature, and the common maxims of the world. Considering the diversified characters, stations, and circumstances of Christians, and their consequent peculiar prejudices, infirmities, and imperfections, corrected, indeed, by the sanctifying Spirit of Christ, but not yet brought into heavenly equality and harmony, deacons, who have constant intercourse and communications with them, need divine endowments, the fruit of that "wisdom that cometh from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James i. 27.

*Grave.* While gravity in speech and behaviour, in opposition to levity and trifling, is highly becoming in all persons professing godliness, this quality is peculiarly so in those who are distinguished

as officers in the church of Christ. Harsh moroseness, or repulsive severity, however, should by no means be found in those who bear the honours of the deaconship; but a dignified cheerful seriousness, corresponding with the sacred character of men whose duty calls them to be stewards of religious charities, rendering them easy of access, entitling them to and inviting the confidence of their poorer brethren and sisters, who are fellow-heirs with them of the kingdom of God our Saviour.

*Sincere.* The apostle's language is, "Not double-tongued." Insincerity or duplicity can scarcely be supposed to exist with personal piety; but even religious persons may be excessively talkative, and under the influence of that propensity, they may colour, embellish, and misrepresent facts regarding the infirmities or faults of their fellow-members. Such persons are but ill qualified to hold influential situations in worldly society, much less in the church of God. Men, as well as women, are capable of "wandering about from house to house; being tattlers also, and busy-bodies, speaking things which they ought not." 1 Tim. v. 13. Gossiping is common amongst all ranks, from the palace to the cottage, affording temptations to detraction, unfavourable insinuations against the absent, and even to slander and calumny; and such an evil has interrupted, not to say destroyed, the harmony of many a church of Christ. Deacons must be men of personal piety, elevated far above such littleness, meanness, wickedness, being sanctified by the Spirit of God, and animated with love to truth and peace, jealous for the peace of the churches, and watchful over the honour and reputation of their fellow Christians.

*Sober.* "Not given to much wine," is the inspired canon. "Temperance is next to godliness," says the ancient proverb; but rather, it is an essential part of practical religion, and a fruit of the blessed Spirit. Fallen nature is easily tempted to self-indulgence and sensual gratifications, especially in those whom Providence has blessed with abundance; and the immoderate use of intoxicating liquors has, in lamentably numerous instances, been fatal to the spirituality, the happiness, and honour of eminent Christians. Divine inspiration gives this rule, therefore, with the highest reason; and in other passages, the apostle cautions the saints against this sort of indulgence, exhorting, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Ephes. v. 18. Deacons, even those who are blessed with a superfluity of this world's good, must be men of temperate, exemplary habits, that they may afford examples to their fellow Christians, and glorify their Lord and Saviour.

*Generous.* "Not greedy of filthy lucre." Consistent piety, forming men to diligence in business, is frequently honoured in the dispensations of Divine Providence with increasing wealth; while "the cares of this world and the deceitfulness of riches," have, in many instances, "choked the word that it has become unfruitful;" and such cases have been seen among the disciples of Christ. Good men who have become rich, by being immersed in worldly occupations, have absented themselves from many divine ordinances, and declined

in spirituality, manifesting even an increasing eagerness after greater wealth, and a far less degree of liberality than previously in contributing to the cause of God. Deacons must not be thus affected; lest they check the liberality of their fellow Christians, lessen the comforts of the poor, abridge the necessities of their ministers, and impede, in various ways, the progress of the cause of the Redeemer. "I have seen a pastor starving and the poor neglected," says Dr. Morison, "where the resources of the people were ample, had not the parsimony of the deacon shut the eye, the hand, and the heart of benevolence. A narrow minded, timid, and selfish deaconship is an unspeakable curse to a christian church. If the grand problem to be solved is how little may be done for the cause of Christ, and character be preserved; if the fear be, not that the people may do too little, but too much,—how great is the evil thus officially inflicted upon the church of Christ!"

*Exemplary in domestic government.* "Let the deacons be the husbands of one wife, ruling their children and their own houses well. Even so must their wives be grave, not slanderers, sober, faithful in all things." 1 Tim. iii. 11, 12. Polygamy was common among the heathen; and some of the primitive converts to Christianity had been involved in this criminal practice: but while such might be admitted to the fellowship of the churches, it disqualified them for holding office among their brethren, especially as it would render domestic government impossible on the principles of the gospel. Deacons, however, in our churches are required to be exemplary in their conjugal fidelity and domestic government, having wives like-minded with themselves, "heirs together of the grace of life," and their children under proper controul. Irregularities in their families would occasion reflections upon the religious characters of deacons and distress their fellow Christians, while exemplary behaviour at home and domestic regulations producing harmony, love, and piety, would bring honour in the eyes of all to the churches of the Lord Jesus.

*4. Deacons must be LIBERAL IN ZEAL.* Christianity is designed for all the nations of the world; and in its character it is essentially proselyting or missionary. Divine Providence has, in our times, widely opened the Holy Scriptures and clearly shown to us our duty as the adopted children of the Most High, the redeemed of the Lord our God. Devotion to the service of Christ and efforts to make known his glorious name and salvation to evangelize mankind, must especially characterize enlightened Christians. Individuals may enter with energetic zeal upon the different fields of labour, and God will certainly crown them with his effectual blessing; but organized churches are peculiarly fitted and called upon to show themselves consecrated to the various departments of the divine work.

Ministers must instruct their people in their high and responsible privileges, and lead them forth into walks of usefulness; but their holy projects require to be zealously and liberally seconded and sustained by their several deacons, as the most eminent members of their churches. Scarcely any thing can be more delightful, in re-

lation to the constitution and operations of our churches, than the reflection that very many of our noblest public institutions have originated with, and been especially supported by, the zealous and liberal labours of our deacons. Their honour in the office, to which they have been chosen by the churches, is inestimably great; their responsibilities correspond with their high privileges; and an illustrious band of them deserve a lasting record among the most worthy benefactors of our fallen world. All our deacons ought to be duly sensible of the weighty but delightful obligations devolving upon them; not only in relation to the "tables of the poor and their ministers' tables," but generally in regard to the cause of Christ in the world. Sunday and day schools, colleges for the rising ministry, and missionary and Bible societies, for home and foreign labours, should all have their most generous support, directly from their own contributions, and from the people by their laudable and consistent example. Although our beloved and excellent friends in office have in very numerous instances shown themselves sensible of their honours and devoted to their duties, little doubt can be entertained but many need instruction in these matters; and others need to have their "pure minds stirred up by way of remembrance, though they know these things and be established in the present truth," that so they may become increasing and perpetual blessings to all the churches of our Lord and Saviour.

## II. DESIRABLE QUALIFICATIONS IN CHRISTIAN DEACONS.

Endowments of various kinds, and of the highest order, are doubtless desirable for christian deacons. But while, in the present state of the church of God, we may not expect the bestowment of miraculous gifts, there are talents of a remarkable class, possessed by many of our esteemed friends holding office, which are acknowledged to be desirable in all our churches. Some of these, at least, it may be advantageous to mention in this place.

1. *Spiritual endowments* are desirable to be possessed by all our deacons: and among these may be reckoned,

*The gift of prayer*: no doubt but the deacons, chosen by the church at Jerusalem, were men of spiritual and devout minds, and that they were capable of leading the devotions of their brethren, when they assembled "with one accord for prayer and supplication." Acts i. 14; xii. 5, 12. Many estimable brethren, distinguished members of our churches, seem to possess richly almost every qualification for the office of deacon besides this; but their timidity and nervousness will not allow them to think of engaging in prayer *publicly* with the church. Affectionately sympathizing with such beloved brethren, we may say to them, that ability in this respect *may be acquired by most men*; and such a talent ought to be earnestly sought and diligently improved: still it may be admitted, that this is not *essential*, every one must perceive that it is a *very desirable* qualification in our deacons.

*The gift of preaching*: this talent certainly is not *essential* to our deacons. Dr. Dwight remarks, in relation to this, "There is undoubtedly no warrant given to deacons in the Scriptures to preach. But there are a multitude of religious instructions of very great im-

portance, which are to be given to many persons, and on many occasions, and which still are remote from preaching. Of these the most formal is that class of instructions which are appropriately styled catechetical. Another class is made up of the teaching immediately given in private religious assemblies. Another still may be sufficiently described by the word *occasional*. In all these it would seem that deacons might with great propriety act; and, unless they were to act in these or some other similar modes, it seems difficult to explain why they should be required to possess skill and soundness in the gospel, or how the church should know that they sustain this character."

But it has also been observed, that Stephen and Philip, and it is inferred others, among the primitive deacons, preached: still that was not a part of their duty arising from the diaconal office. Many, however, of the deacons of our churches are preachers: being "full of the Holy Ghost and wisdom," they are happily qualified to render occasional service in the pulpit and to lead the devotions of a congregation, to the edification of their brethren: by their acceptable labours also, God has granted his blessing to multitudes of our villagers, and conferred innumerable benefits on the church of Christ.

*Public advocacy of religion.* Benevolent institutions, whose operations are conducted by the devoted agency of our younger christian friends, require the countenance and support of their "bishops and deacons." Phil. i. 1. While their more advanced brethren are willing to afford them assistance in their labours of love, it is peculiarly desirable that the officers of our churches should be able to state and advocate with a ready address the merits and claims of such associations. Incalculable benefit has already arisen from the intelligent and generous labours of our deacons in many churches; and this kind of talent, which may be improved, is most desirable to be possessed by all, as equally advantageous to the ministers and members of the churches of our Divine Lord.

2. *Leisure for public service* is very desirable to be possessed by our deacons. Considering the state of the world at large, and even of our own country, an immense amount of agency and instrumentality is evidently required to evangelize the world; but the institutions and societies formed to accomplish that work call for much of the time and attention of committees and directors, to superintend, guide, and preserve them. No class of men can be imagined better qualified for such a department of service in the cause of God than our deacons, and their labours on many occasions have sanctified their leisure and been productive of the most delightful results.

3. *Learning* is desirable in our deacons. Gothic ignorance is happily banished for ever from our country. All classes of society are being better educated than in former days; and while it is required that our pastors should possess a higher standard of ministerial qualifications than was formerly considered indispensable, no one can doubt the desirableness of extensive general information, biblical and ecclesiastical knowledge, and sound learning for the deacons of our churches. However difficult it may be to procure profoundly learned men for our deacons, there is one branch of

study, besides familiar knowledge of the Scriptures, with which they should be well acquainted—it is that of the history of the church of Christ, particularly that part of it which refers to the origin, progress, and present state of the several religious denominations in the British empire and in the United States of America. This study will abundantly repay their labour, and the better prepare them for their valuable services as deacons in the churches.

4. *Influence in society.* Christians cannot be all rich men, nor yet even all our deacons. Wealth and worldly power are certainly not essential qualifications for our church officers, but while they are the representatives of our congregations to the world, it must be admitted to be desirable that they should be possessed of some property and invested with some influence among their fellow citizens. This is desirable for the sake of our churches themselves and of all our local institutions, especially as many of them depend very greatly on their heaven-born zeal and personal liberality.

Deacons thus morally and spiritually endowed according to the rules laid down by the inspired apostles, cannot fail to be truly honourable among their fellow Christians. Nor can such servants of God fail, under the blessing of grace, of being rendered unspeakably useful to the churches and their pastors. Their examples of intelligence and decision, of activity and fidelity in the service of their blessed Lord and Master, will be the means of incalculable good to those around them, promoting the saving knowledge of the Redeemer among the ignorant, and tending to produce harmony, peace, and rejoicing among the disciples of Jesus Christ. Let our churches needing deacons, and especially their pastors, pour forth their hearts unto the Lord, that he would impart his Holy Spirit to his servants to prepare them for their important offices, for the good of his people and the glory of his holy name.

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#### THE COVENANT OF THE ANCIENT CONGREGATIONAL CHURCH, AT TAUNTON.

“The *old* Congregationalists,” says Mr. Harmer, “seem to have been very fond of the term **Covenant**, derived from some old Testament transactions, very different from entering into church fellowship; but as being a *Scripture* term, it appeared extremely venerable in their eyes, and perhaps almost sacred.” An ancient document, bearing this title, has been kindly communicated to us by the Rev. T. C. Hine, transcribed from a manuscript record in the possession of P. Walker, Esq., of Lyme. Its date fixes it to have been drawn up under the pastoral superintendence of the Rev. George Newton, then incumbent of St. Mary Magdalen Church, who received the eminently holy Joseph Alleine as his assistant the following year. He survived his youthful and seraphic colleague, preached his funeral sermon, and was enrolled amongst the noble confessors of Bartholomew day, 1662. The zeal and devotion it displays may very well be emulated by many of our modern churches.

*Taunton Church Covenant, began to be subscribed the 9th day of February, 1654.*

Wee whose names are underwritten, inhabitants of Taunton Magdalén, havinge beene solemnly and deeply humbled in the sence of all our sinns which we have been enabled to discover, perticularly of our old pollucions and defilements, our carnall and corrupt compliances, and of our latter declinacions and neglects, doe now at length resolve to enter into neerer fellowshipp by a particuler expresse renewinge of our covenant, in order to a thorough and effectual reformation, and so to joyne ourselves to the Lord, and each to other, by a perpetuall covenant that shall never be forgotten.

1st. Wee doe by a renewed act of faith receive and take the Lord Jehovah, father, sonne and holy Spiritt, who was, and is, and is to come, for our God whome we acknowledge and believe is the only true God, and we doe faithfully engage and promise in the strength of Jesus Christ to owne him in our hearts and wayes, to love him for himselfe, and obey him, and cleave to him with full purpose of heart, to follow him fully, and to walk before him and be upright, to serve him in holinesse and righteousnesse all the dayes of our lyves, and at all times, and in all places, and in all things, sincerely to endeavour and demeane ourselves as becometh such a people whoe have the Lord for their God.

2. Wee doe covenant with the Lord our God, whome we beleive to be the sercher of our hearts, and the severe avenger of all deceiptfull dealings with him, that we will henceforth utterly abandon and forsake (as he shall give us grace and strength) all our iniquities and sinns, which we doe already know or shall hereafter be discovered to us by the light of God's word, against which we will never shutt our eyes, and that we will endeavour universall reformation of ourselves and others, accordinge to our places, and especially of the Inhabitants of this Towne, as farr as we have lawfull meanes to doe it; and that we will as many of us as are Governours of familyes, haveinge first set upp Christ in our owne hearts, set him upp in our houses, that wee will teach our familyes, accordinge to the guifte bestowed upon us, and make them know the way of the Lord, that we will dayly worshipp the Lord with them (unlesse there be necessary avocacions,) that we will cause them as much as lyes in us strictly to observe and keepe the Christian Sabbath holy, and constantly to wayte on ordinances and the meanes of grace, concerning which we will call them to an accompt: we will allow of no prophaneness, neither shall they that are prophane dwell with us, unless necessity inforce us to it, see that our houses may be little Churches, and Jesus Christ may walk in them, and be the light and joy of them.

3. Wee will in sincerity and constancy maintaine the communion of the saints, endeavouring to joyne together in all the parts and duties of God's publique worshipp, particularly in the greate uniting ordinance of Communion of the body and blood of Christ, beinge very deeply humbled that we have not hungrē, thirsted, longed and laboured for it as wee should have done—that we have hitherto prophane it, and defiled it, and being sensable of the greate neede wee

have of that holy Sacrament to confirm our weake faith, and to keep fresh within us the memoriall of our deare and precious Saviour, and of his bitter death and passion, whoe loved us, and gave himselfe for us, and wee are now resolved every one of us accordinge to our places to doe what lyes in us that we may regularly come to be pertakers of that blessed ordinance, that wee may feede upon the body and blood of Christ by faith, and may tast and see how good and sweete Christ is.

4. Wee faithfully promise and engage to the Lord, and each to other, that by the helpe of Jesus Christ, we will perform all mutuall dutyes of justification, admonition, supplicacion, and consolation; we will watch over one another as there is occasion, accordinge to the method and rule of Christ; we will consider one another to provoke to love and good workes; we will not hate our brother in our hearts, but take care to give reproofe with all prudence, tendernes, and compassion of our erringe brother, havinge first sought to God for his direction and blessinge upon this ordinance of his, and soe endeavouring to manage it in all respects, as an ordinance of God, and not as an effect of our credulity; our pride, our passion, our corruption any way; and we will take reproofe with all meeknesse, love, humilites and thankfulnessse, as precious balme that will not breake our heads, without recrimination, and without retaininge any grudge against the person that reprooves us; only if there be occasion we will make modest, just and meeke defence to cleare ourselves when we are faultlesse, and to convince and satisfie the brother that reproves us of his mistake and misinformation, that soe noe root of bitternes grow up amongst us, and thereby many be defiled.

5. We will as farr as God shall enable us walke in wisdome towards them that are without, that is, we will demeene ourselves towards them, humbly, inoffensively, self-denyingly, beinge so far from givinge them any cause, that we will give them noe occasion, to speake reproachfully of us or our profession, that soe by this meanes, we may winne them and allure them to returne with us to God, and that the doctrine and worshipp of the disciples of Jesus Xt. may be rendered beautyfull and aymeable in their eyes by this meanes, that while we goe to heaven ourselves, others may goe thither with us, at least they may not goe to hell by our meanes.

6. Wee will converse together in spirituall and Church communion with all charity, purity, and humility,—preferringe one another and thinking one another better then ourselves; whereto we have obtained we will walk together unanimously by the same rule, in other thinges of lesser concernment and inferior allay we will beare with one another and make our moderacion known to all men, we will not make our brethren's difference from us, or concurrence with us, in such thinges as these, the grounds and measure of our love or dislike; that there may be noe chisme in the body we will love the truth and that our hearts may be comforted being firmly knit together, and the other churches may rejoice whiles they behold our order and stedfastnesse of our faith in Christ, and we will soe behave ourselves in all respects, as far as human frailty and inferiority will suffer us, as becometh the gospel of Christ.

And this Covenant we make in the presence of a high and holy

God, being deeply sensable of our own weaknesse and utter inability to keepe it, humbly and earnestly beseeching him from the bottom of our hearts to pardon and forgive us all our former breaches with him, and to heale our backslidinge from him, and now to undertake for us, and to be surety for his poore servants that we shall be faithfull with him, and to bestow his grace upon us, that we may never add these to the rest of our sinns to deale treacherously with him, and to be covenant breakers with the Lord our God, least he avenge the quarrell of his Covenant on us; but that the covenant we have made in such a solleme and seriouse way our hearts may be stedfast in it, and we may keepe it to the very end.

23d Sept., 1658, Coppd.

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### THE CROSS OF CHRIST.

#### 1.

IN the cross of Christ I glory !  
 Towering o'er the wrecks of time,  
 All the light of sacred story  
 Gathers round its head sublime.

#### 2.

When the woes of life o'ertake me,  
 Hopes deceive and fears annoy,  
 Never shall the cross forsake me,  
 Lo ! it glows with peace and joy !

#### 3.

When the sun of bliss is beaming  
 Light and love upon my way,  
 From the cross the radiance streaming,  
 Adds more lustre to the day.

#### 4.

Bane and blessing, pain and pleasure,  
 By the cross are sanctified;  
 Peace is there that knows no measure,  
 Joys that through all time abide.

#### 5.

IN the cross of Christ I glory !  
 Towering o'er the wrecks of time,  
 All the light of sacred story  
 Gathers round its head sublime.

BOWRING.

## REVIEW.

*Schism as opposed to the Unity of the Church, especially in the present Times.* London: Hamilton, Adams, and Co., Pater-noster Row.

*Union, or the Divided Church made One.* By the Rev. John Harris. London: Ward and Co.

*The Christian Church considered in relation to Unity and Schism.* By the Author of *Hours of Thought*. London: Hamilton, Adams, and Co.

*Christian Union, in Three Parts.* By John Howe, M.A. London: Forbes and Jackson, Islington Green.

The first volume at the head of this article is the production of Professor Hoppus, of the University College, London: and to it the prize offered by Sir Culling Eardley Smith, for the best essay upon the subject upon which it treats, has been awarded by the adjudicators—the Hon. and Rev. Baptist Noel, and the Rev. J. Sherman. Of course we can pronounce no opinion upon the merits of the fifty other essays submitted to the inspection of these gentlemen; but we unhesitatingly admit their decision to be both just and conscientious; because the Professor's work is so comprehensive in its plan and single in its aim, while as to learning and literary execution, it is of such a high order, that we take to it at once, regarding the production of a better volume as a luxury we do not desire, even if it would not be a forlorn hope to expect it.

The second volume is from the pen of the author of *Mammon*. We are not aware that it was one of the competing essays; but taking this for granted, we are sure that the public will agree with us in not esteeming failure in such a contest discreditable.

The same remark will apply to the third volume on our list, which we understand is the production of a Scotch layman.

The fourth volume is a reprint of Howe's Treatises, on "The Carnality of Religious Contention among Christians"—"The Means of promoting Union among them"—and "The Pacific Tendency of the Influence of the Holy Spirit." It has an Introductory Preface from the pen of the Rev. Baptist Noel. We shall now give our own views of the important, and to us simple, though much controverted subject treated of in these volumes, introducing such notices of them as the occasion may require.

Admirable as was the whole life of the Redeemer during his abode in our world, and wise and gracious as were all the "words that proceeded out of his mouth," both appear invested with a peculiar charm, during the period immediately preceding his death. There

was in his conduct a calmness, a self-possession, and an elevation above his own trying circumstances, displayed in tender attentions to the wants of his disciples, while in his addresses and prayers, there was a grandeur of conception and a purity of feeling, which, had we no other evidence of the fact, would separate him at once from the rank of ordinary humanity, and yield to our apprehensions no slender proof, that "truly this man was the Son of God. As he advanced nearer to his ancient dwelling place in the "bosom of the Father"—as he moved onwards to leave the habitations of men, and to mingle once more with the bright forms of immortality—as he drew nigh to the confines of that world which for a season he had left—it seems as if his mind became more radiant with its light, and imbued with its spirit, as though some fresh emanations of its glory had come forth to crown with greater lustre the last moments of its incarnate Lord. Hence what more touching than his conduct to his followers, when with the full knowledge of the severity of his passion, he so acted as if upon their heads the fury of the storm was about to break? What more profoundly wise in its adaptation to console and instruct, than his farewell discourse? What more lofty in its sentiments and desires than his departing intercession? It was as though Jesus had been "caught up into the third heaven," and had presented himself to the notice of his earthly associates, invested with all that moral magnificence of which it is the scene. One of the topics which then engaged the attention of the Redeemer was the union of his people; and it argues its importance, that in the presence of his cross, it should be iterated with such circumstantial earnestness. Referring to all who should hereafter "believe on his name," embracing in his contemplations the whole of his followers, from that passing moment, until the "trumpet shall sound and the dead shall be raised"—he made their unity the subject of solemn supplication, and advanced his own mysterious and intimate relation to the Father as its pattern. "That they all may be one, as thou Father art in me, and I in thee," was one of the last wishes present to his mind, and breathed from his lips.

The practical teaching of our Lord, his express commands, and the genius of the christian religion, are in harmony with the spirit of his dying prayer. Both the design of the cross, the code of the New Testament law, and the character and influence of the Sanctifier of the church, point to the same conclusion—that unity is one of its essential characteristics—that all its members, however separated by country, or however dissimilar in habits, education, rank, and language, are to be closely and indissolubly united in one body, the superior and the subordinate parts of the frame maintaining sympathy with each other, and recognising the headship of the same glorious Lord. The metaphorical representations of the church in the Scriptures strongly express this idea of union; they are never of that class which intimates the disjunction of its members, but their real association; the images of a "vine," a "family," and a "household," are intended to denote the oneness of the object to which they are applied. Cyprian, in his Treatise *De Unitate Ecclesiarum Catholicarum*, observes, "The church of Christ is one and single, whatever increase it

may receive in its numbers, or however it may be extended over the face of the whole earth ; as the sun has many rays, yet but one fountain of light ; or as a tree may have many branches, yet but one root fixed deeply in the earth ; or as when many rivulets descend from the same spring head, they appear indeed divided in their number, and yet preserve the unity of their original. Thus the church of Christ, which is overspread with light from heaven, diffuses its rays over the face of the whole earth, and yet its light is one and single which is thus diffused, nor is the unity of its body in any manner affected by the number of its members ; it extends indeed its fruitful branches throughout the whole world ; its various streams are far and near diffused ; but you may trace them all to a single fountain ; they are all originally derived from one head, have all one original, and one fruitful mother was their common parent."

Now amid the thousand controversies that have agitated Christendom, there has never been a single dispute as to the obligation of our Lord's followers to maintain and exhibit unity : down from that most solemn hour, when in sublime communion with the Father, he made it the subject of prayer, to the present period, its importance and binding character as a test of discipleship to him, have been universally acknowledged ; persons of the most opposite opinions and feelings, the Armenians and Greeks of the east, and the Romanists and Protestants of the west, have agreed in regarding it as a necessary part of faith and practice ; and in condemning a departure from it as evincing a spirit alien to the mind of Christ, foreign to the influence of his grace, adverse to the tone of the Bible, and rebellious to the authority of the great King of heaven. The very same persons, however, who have thus been agreed upon this point, have been separated by many a wide and dreary gulph, as to the nature of the unity to be observed, as to the manner in which it should be exhibited, and as to the means by which it may be secured.

First, we have had a class of ultra-democrats—men who have pleaded for the absence of official distinctions in the church—for the non-display of either directive influence or subordination—a notion contrary to the "pattern of things in heaven," where there is variety of rank and station—opposed to the express letter of holy writ, which speaks of some being "over you in the Lord"—at variance with the image by which the union of the faithful is twice illustrated, a "body" having members more or less honourable and serviceable to the perfection of the frame—and subversive of the constitution necessary to the existence and welfare of any society, civil or spiritual, for there must be order, discipline, and government, which are wholly unattainable without distinctions of station and office.

Secondly, we have had a class of spiritual despots—men who have advocated the incorporation of the church into one visible society, under the authority of one visible head—who have attempted the establishment of a universal ecclesiastical monarchy, shaped after the pattern of the absolute government of the Roman Cæsars—who have sought to realize an aggregation of mankind, under the rule of

one earthly potentate, whose will was to be their law, to be submitted to without question or appeal—the scheme of “the Man of Sin,” and one of the most magnificent that ever human ambition conceived, though one of the most impious that ever anti-christianity tried to execute. We need not argue this was not the idea of unity entertained by our Lord and his apostles; we nowhere find them bestowing infallibility upon any man, or any order of men, and throwing the chains of bondage around others; we never see them so closely uniting the churches they founded, that they had no individual character, but were lost in one general confederacy; on the contrary, the believers won by their ministry, “from Jerusalem round about unto Illyricum,” in Judea, Syria, Asia Minor, Italy and Greece, were formed into separate associations, both in cities as well as provinces, and left to act free from each other’s controul, though in harmony with the great purposes for which they were established.\*

Thirdly, we have had a class of ritualists—men who have contended for outward uniformity—as though the sanction of heaven could be pleaded for particular modes of worship, and forms of discipline—as though the Bible minutely detailed ecclesiastical observances like the *Anglican Prayer Book*, which tells the superior official when to don his surplice, and the humbler clerk when to use his sonorous tongue. But no act for outward uniformity was ever passed in the councils of God, and revealed by inspiration to men—no attempt was made in apostolic times to force an unvarying ritual upon the church—the “upper room” in Jerusalem never became a star chamber, in which Peter, James and John sat in judgment upon Greek or Asiatic recusants to a prescribed discipline—the converted gentile was not even solicited to come to the same standard in minor matters as the converted Jew, but both were to observe the golden rule, “Let not him that eateth, despise him that eateth not, and let not him that eateth not, judge him that eateth, for God hath received him”—the apostles entertained the lofty anticipation of the religion of Christ becoming the religion of the world, and therefore

\* The views of the celebrated Dr. Isaac Barrow are well worthy of attention. He observes, “The question is, whether the church is necessarily, by the design and appointment of God, to be, in the way of external policy, under one singular government, or jurisdiction, or command of one monarch, or one senator?” He then remarks, “That the church is capable of such a union is not the controversy—that when in a manner all Christendom did consist of subjects to the Roman empire, the church then did arrive near such a unity, I do not at present contest—but that such a union of all Christians is necessary, and that it was ever instituted by Christ I cannot grant. This political union doth not well accord with the nature and genius of the christian dispensation. Our Saviour affirmed that his ‘kingdom is not of this world;’ and St. Paul telleth us, that it consisteth in spiritual influence upon the souls of men, producing in them virtue, spiritual joy, and peace. It disavoweth and discountenanceth the ‘elements of the world,’ in which worldly designs are carried on, and worldly frames sustained. It needeth not to be supported or enlarged by wealth and pomp, or by compulsive force and violence,” &c.—*Discourse concerning the Unity of the Church*, 1680.

in all things not essential to salvation, they left it open to be modified according to the judgment and conscience of its widely diffused inhabitants,

“ From Greenland’s icy mountains,  
To India’s coral strand.”

Fourthly, we have had a class of intellectual dogmatists—men who have insisted upon the prevalence of a perfect sameness of opinion in the church—an object impossible to be attained, so long as individuals have different mental constitutions, educational training, and early associations—and wholly unnecessary to be attempted, because the Bible does not demand it of those who agree in essential truth, as necessary to the unity which should be maintained by them. When in the same church at Rome, there were two parties whose opinions clashed, the one observing days, and the other deeming the observance idle and superstitious, Paul neither confirmed the one in their views, nor commanded the other to abandon theirs, but exhorted both to mutual love, thus showing us that perfect similarity here is not essential to christian union, but that it may and ought to be maintained, where the parties abide by the different sentiments they have embraced. But a different procedure has been pursued at the Vatican and at Lambeth: bulls have been issued, and acts of uniformity passed, to compel men to think alike: those who have asserted their mental independence have been consigned to the stake and the scaffold; and both to Roman and Anglican prelates the saying of the historian applies, *Quando solitudinem fecere, appellant pacem.*

The first part of the volumes now before us is occupied with discussing the views to which we have been adverting. Professor Hoppus confines himself chiefly to the Ritualists, owing, we suppose, to their cry having been wild and loud, since Dr. Pusey connected writing tracts with teaching Hebrew. He enters fully into the question with the Anglican episcopalians, who now avowedly advance the arrogant notion, that their constitution, if not framed “according to the pattern shown to Moses on the mount,” is the very structure planned and founded by the apostles; and who will not fraternise with any out of their own fold, no matter how pure in doctrine, holy in life, or meek in spirit, because, forsooth, they have not been regenerated by the baptismal water of their fonts, nor brought into communion with Christ by the confirming hand of their prelates. We should like Professor Keble to read Professor Hoppus, instead of writing his unrighteous and sentimental songs, for severe as this designation is, we are compelled in truth to use it with reference to such lines as those, in which he bewails the fate of presbyterian Scotland:—

“ Oh rail not at our brethren of the north,  
Albeit, Samaria finds her likeness there;  
A self-formed priesthood, and the church cast forth  
To the chill mountain air.”

The author of “ Schism” moots the point as follows:—

“ The solitary claim of Diocesan Episcopacy among the Protestant platforms of church government existing in England to be *essential* to unity—to be the

only form with which the church of Christ can, in this country, visibly consist—or at least the form under which alone its officers and sacraments ought to be fully recognised—is too serious in its effects, past, present, and to come on the entire complexion of religion, to pass without remark. Nor can a claim so important in its bearings and results, be admitted as conclusive, without a warrant plainly bearing the stamp of heaven.

“Can this exclusive claim, then, be divinely sustained? Is there scripture ground for making the episcopal form of church government, and especially the *diocesan* form, *essential* to unity; and for declining to hold fraternal union with other Christians, on the same principles which allow *them* to retain their conscientious distinctions, and yet to be united in visible fellowship—as in visiting each other’s sanctuaries, in the interchange of ministerial services, and in hearty co-operation to promote every good work?”—*Schism*, p. 104.

There is then an appeal to the New Testament, and a very searching examination of ecclesiastical antiquity, which we strongly urge our readers attentively to examine, as the Oxford theologians so confidently refer to it.\* We have not space to enter into the subject, and can only state the general conclusion.

“Now it cannot be doubted by any one who impartially examines these and other testimonies from the fathers of the primitive church, that the episcopacy which first prevailed, was congregational or parochial; and that whatever authority there may be in early precedent, *that authority* is certainly not in favour of Diocesan Episcopacy. To make it *essential*, therefore, to the constitution of the church, is to introduce an innovation into the terms of unity, unknown to the first ages, and to say the least, as indefensible on the ground of historical precedent as it would be to contend for either Presbyterianism or Independency as indispensable to the unity of the body of Christ.”—*Schism*, p. 153.

“From the above statements of modern writers of different schools and times, as well as from the testimonies of the fathers previously adduced, we may learn that there was little, if any thing, in the congregational or *earliest form* of Episcopacy, which may not be said to have been more or less practised in modern times, among various denominations of Christians; and that ecclesiastical antiquity, so far as it can be regarded as an *unimpeachable witness*, and a faithful interpreter of scripture precedents, confirms the position with which we set out, that **NO ONE FORM OF GOVERNMENT OUGHT TO BE INSISTED ON, TO THE EXTENT OF MAKING IT ESSENTIAL TO THE VISIBLE UNITY OF THE CHURCH OF CHRIST.**”—*Schism*, p. 169.

Consulting the precepts of the New Testament, and the principles upon which the apostles acted, no point is clearer to our minds, than that the unity imposed upon the church does not imply a state either of complete independence, or of absolute subjection on the part of its members—either their ceremonial or their mental uniformity—but that it does imply a fellowship of feeling, founded upon a common reception of fundamental truth, to be exhibited in respecting each other’s differences, in aiding each other’s efforts, and in recognising the validity of their claims to communion with Christ, who give the evidence required by the Scriptures of being his disciples. Christians

\* We advise all readers of the Puseyite productions to be cautious in admitting their quotations and references without examination. There has been an important mistranslation of Tertullian; and when reading an argument, purporting to be founded upon a certain fact in the New Testament, we turned to the New Testament, and found the fact to be precisely the reverse of what was stated. We make no comments, but advise caution.

have too often erected a tribunal of their own, and judged by their own views, instead of repairing to the tribunal, and reverencing the views of their Master ; the consequence has been, that they have not “judged righteous judgment ;” they have not maintained the “unity of the spirit in the bond of peace ;” they have been banded into different sections hostile to each other ; or if not absolutely hostile, they have more nearly resembled Arctic meteors, glittering in cold and distant brightness, than the sunbeams of the summer’s day, mutually streaming from the same source, and mutually blending to warm and cheer the world. We hold that no church is to be unchristianised, merely on account of its modes of worship and forms of discipline ; and that no man is to be treated as a “heathen man and a publican,” because his opinions are not all in harmony with ours : both the church and the man must be brought to the “law and the testimony,” and measured by the standard of God’s word ; and then if they are found holding the head and exhibiting the essential signs of discipleship, they are to be “esteemed very highly in love for their work’s sake,” they are to be honoured as those for whom Christ died, they are to be associated with in sacred fellowship when occasion offers ; and just in proportion as this is not done by any party, no matter whether they wear an Anglican surplice or a Geneva cloak, employ a baptistery or a basin, they are guilty of dividing the Lord’s body, and rending asunder his flock. It is not needful to unity, that believers abandon their denominational predilections, and enrol themselves under the same name ; for just as the waves of the sea are distinct while the ocean is one, so may the followers of the Saviour be externally separate, and yet the church be one.

We know that some have felt considerable difficulty in defining, who are to be embraced in the arms of christian charity ; and they have spoken and written as vaguely upon the question, as though the epistles of Paul had never been penned, or the plan of salvation been revealed. We must candidly confess, however, that it has ceased to be to us a thing “hard to be understood,” for it is long since we thought the line between the church and the world such a delicate spider’s thread as to require superior optics to see it. By the cross of the atoning Saviour we have taken our stand, ready to give the hand of fellowship to all who trust therein, with a confidence enlightened and a faith sincere, however erroneous in our judgment may be some parts of their creed, or superstitious some of their observances. Let an individual but “love our Lord Jesus Christ in sincerity,” depending upon his sacrifice for acceptance, and walking before him with humility—then let him take what name he chooses, submit to what ecclesiastical rule he pleases, fast when he likes, pray where he likes, and worship how he likes—let him join “in service high and anthems clear,” or go where “Dundee’s wild warbling measures rise,” listening to a presbyterian chant—we are prepared to hail him as a “brother beloved,” a child of God, and an heir of heaven. He may be clearly wrong, to our apprehension, in many of his opinions, and austere in many of his habits ; we may lawfully reason with him, and oppose the propagation of his views ; but we have no more right to disdain communion with him in the fellow-

ship of the gospel, than an angel has to pluck the crown away from the head of his fellow-angel, or spurn him from his place before the throne of God !

Crabbe, though a better poet, we fear, than a theologian, has admirably expressed the faith we hold, upon this point, in the following lines :

" What is a Church ? Let Truth and Reason speak,  
They would reply, 'The faithful, pure and meek,  
From christian folds, the one selected race,  
Of all professions, and in every place.'"

We are no poets, but we are tempted to try an alteration of the above, accommodated to the spirit of Puseyism, and if Professor Keble chooses to put our composition in any forthcoming edition of the *Lyra Apostolica*, he is perfectly welcome to it. We know that it expresses, in substance, his views.

What is a Church ? Let Oxford gowsmen speak,  
They will reply, " The blind, the lame, the weak,  
All who have had our priesthood's sacred mark,  
Howe'er like dogs they still may bite and bark."

The second part of Professor Hoppus's volume is devoted to " Schism," in which its nature, causes, evils, sinfulness, and cure, are minutely examined. No word in the vocabulary of language has been more ill-used and misapplied than this. The Pope hurled it at Luther for denying the supremacy of Peter, and the infallibility of his would-be successors—the prelates who surrounded the throne of Elizabeth, James, and Charles, branded the puritans with it, for questioning the right of endowed episcopacy to force the adoption of its ceremonies and garb—the stout-hearted northern presbyterians advanced it against those who did not range themselves beneath the banner of the Solemn League and Covenant—the anabaptists used it with reference to all who refused to believe that baptism and dipping were synonymous—while the rigid disciples of early Independency too often levelled it at the rejectors of their ecclesiastical platform. Going back to the time of the Commonwealth, and listening to the various parties who formed the Christendom of England exercising the " gift of utterance," it might be imagined that there was but one sin of which they were cognizant, " Schism ;" and that adherence to the particular views of each was a condensation of all possible virtues. The lapse of two centuries has not altered the nature, or detracted from the sinfulness of schism: the distinctions between right and wrong, good and evil, are eternal as the throne of heaven, and immutable as the character of God: but its import is now better understood, and hence, truth constrains us to place many of those who criminated others with the sin, amongst the number of the sinners. In western Europe there are only two principal sects, who still cling to the antiquated and unscriptural notions of their fathers, who saw heresy in every deviation from their own standard, and schism in what was merely a conscientious preference. The Archbishop of Canterbury, and all his mitred brethren, gowned subordinates, and church-going civilians, are schismatics in the eye of Rome ; while

all who are not christened, catechised, confirmed, married, absolved, and buried under the auspices of episcopal protestantism, are schismatics in the eye of Lambeth.

But what do these much abused Greek characters mean, ΣΧΙΣΜΑ? Literally, a "rent"—metaphorically, a division in feeling and sentiment, a want of moral harmony, a defect in sympathy. The New Testament usage of the term does not justify us in deeming the secession of any number of individuals from a particular church, a schism; neither does it authorise us to restrict the phrase in its application to a rupture that is outward and visible. Separation merely changes the relative position of two parties; the guilt of schism may be contracted as much by the one as the other; and it may be contracted by both, or by neither, a fact which can only be determined by a reference to the views and spirit of each. On the contrary, the outward oneness of a church is no proof that the schismatic principle does not prevail in it; there may be totally diverse sentiments entertained, and hostile feelings cherished by its members; and just in proportion as this is the case, is it chargeable with the sin of schism, notwithstanding its visible uniformity. Where there is a violation of that brotherly love which should prevail among Christians—a departure from that law of dependence and concord imposed upon them—a temper that is unkind, a faith that is unscriptural, and a practice that is impure—there, and there alone, is schism, whether connected with separation or not, whether the act of an individual or a party.

"From the entire testimony of Scripture upon this subject, we may conclude that the schisms condemned were such differences of opinion and of feeling, among the members of one particular church, on matters connected with their common interest, as professed Christians, as produced heart-burnings—alienation—contention—party-spirit—and other uncharitable tempers, and unseemly conduct."—*Schism*, p. 227.

"Having now considered the only places in Scripture in which the term schism is employed in reference to the church, we find ourselves brought to the following general conclusion—a conclusion replete with interest and important instruction for every Christian and christian church in Christendom—that an exclusive, factious, and uncharitable spirit, wherever, and in combination with whatever, it may exist, is essential schism."—*Union*, p. 89.

If this view of schism is correct, and we have the authority of the apostles for it, it is obvious that to avoid it, Christians of all denominations should be careful to maintain a proper temper of heart, and exercise the utmost vigilance over the affections. They should "put on bowels of mercies," and "be forbearing one another, and forgiving one another;" they should "lay aside all malice, and guile, and envies, and evil speakings;" they should strive to "do all things without murmurings and disputings," and to be "blameless and harmless;" they should shun the action that will wound, the smile that will betray, and the word that will exasperate; they should not allow difference of opinion to produce alienation of heart; they are bound to adorn themselves with the "ornament of a meek and quiet spirit," "walking in wisdom towards them that are without," and in charity towards them that are within—just as the law of gravitation in the physical universe tends to combine all matter together, and to draw it to one common centre, so should the law of love in the

church, bind all its members in one sweet and harmonious compact, and attract them to one common centre in Christ. The temper of the primitive Christians is beautifully pourtrayed in the following passages:—

“The latter was the unity of the primitive church, before superstition and ambition had changed its character. Hence a strong reciprocal affection—an identity of feeling, of interest, and of aim—common joys, sorrows, dangers, hopes, and fears—and amidst all diversities of natural disposition, or acquired habit, a likeness in the elements of character, such as no mere human agency could effect. It was not necessary to know each other personally—to know of each other's *existence* was enough. Christian love could waft its benevolent desires, from the churches of Asia to the church of Corinth; and could transmit its sympathies from Macedonia to Judea. Those who had never seen each others' faces, all met in spirit at the throne of that grace which had made them one: and mutual intercessions ascended to heaven, from those who would never know one another on earth. They who loved an unseen Saviour, not only loved his image when it stood before their eyes, but even when it was ideal; and the prayers that reached heaven rose from hearts large enough to embrace the whole brotherhood of Christ, from Mount Imaus to the Atlantic, and from the Rhine to the Nile.”—*Schism*, p. 195.

“Hence, they exhibited a union, not merely of individual Christians, but of churches. Having professed, by baptism, their faith in Christ, they were cordially received to the communion of the Lord's supper; and having joined in that feast of christian fellowship, with one church, they were deemed eligible to communion with every other church. Tokens of christian salutation and offices of brotherly love were familiarly exchanged. They were ready to unite in the church on earth with all with whom they hoped to meet and mingle in the worship of the church in heaven.—If ever the prayer of Christ that they all might be one was answered, it was then; when, whatever the internal state of particular churches, they exhibited to the world the sublime and glorious spectacle of a universal *agapa*, to which every christian brother on presenting the *tessera* of discipleship, received the cordial welcome of a friend of Christ.”—*Union*, p. 81.

We have a remark to make upon each of these passages. Could not Professor Hoppus have found a spot better known than Mount Imaus? The Atlantic is an old acquaintance, but we will venture to assert that few of his readers have ever heard of the mountain, and will as soon think of connecting it with the Andes as Taurus. Mr. Harris, also, in a book written for the multitude, should have avoided such expressions, as “a universal *agapa*,” and the “*tessera* of discipleship.” The mass of his readers, he may be assured, know nothing of that act of the Nicene council which sanctioned the use of the *tessera* in the church; and have never perused the dialogue between Hanno and Agorastocles, in the *Poenulus* of Plautus, explaining the purpose to which it was applied by the heathens.

The importance of a fraternal state of mind among the disciples of one common faith, is evident, from the urgent exhortations of the sacred writers to maintain it, and from the high place assigned to it in the catalogue of christian virtues. Our Lord gave commandment repeatedly to his followers to “love one another;” and that he did not mean a mere professional kindness, appears from the fact, that he advanced his own love to them, as a pattern of that which they should exhibit. The “love of the brethren” is expressly declared to be one of the signs which testify to the individual consciousness of believers, that they “are passed from death unto life;” and the lofty distinction

is assigned to it by the Saviour, of its ultimately becoming a universally recognised proof of membership in the great christian family : "hereby shall all men know that ye are my disciples, if ye love one another." The direction of our Lord to one who comes to offer his gift, and is at variance with a brother, to suspend his gift until he is reconciled, has always appeared to us to enjoin it with a tremendous emphasis. Tholuck well observes, that the passage "places us at that conjuncture, when the Hebrew has brought his oblation into the outer court, and is waiting for the priest to receive it, that it may be slain in the forecourt of the Levites, and presented upon the altar. At a moment like this, when the Deity was waiting for the oblation, to interrupt the sacred rite for the sake of any other business, presupposes that to be of the very highest importance." Yet the rite is to be interrupted, the offering suspended, and the altar left, for the practical display of brotherly love. "O benignity," says Chrysostom, "O affection beyond all language to express! For what can be conceived more kind than these words, 'Stop my worship that your love may be preserved.'" "Ω τῆς ἀγαθότητος! ὡ τῆς φιλανθρωπίας τῆς τάντα λόγον ὑπερβαλλούσης! Τί γὰρ ἀν γένοιστοντων ἡμερώτερον τῶν ὄημάτων; Ἐκοπτέσθω φησίν, ηὲμη λατρεία, οὐα η σὴ ἀγάπη μείνη. Hence arose the beautiful custom of the members of a family in the primitive church, asking from each other the forgiveness of all mutual injuries, before partaking of the Lord's Supper; and this, with kindred practices, originated the honourable testimony, which, according to Tertullian, the adversaries of the faith bore to the conduct of its professors, *vide inquit, ut invicem se diligunt.* "See how these Christians love one another." Calvin displayed the right spirit, when speaking of Luther's severity towards him; he declared in an epistle to Bullinger, "If Luther a thousand times call me devil, I will acknowledge him a famous servant of God!"

The temper that is opposed to this spirit involves in it the essence of schism; and it may be proper to enquire how far we, as nonconformists, are chargeable with it. Our churches are not formed of the "spirit of just men made perfect," but of those who voluntarily unite in a profession of faith in Christ, and whose conduct justifies their pretensions. Possessing, however, no discernment beyond that of others, we cannot read the heart: and hence, we are liable to be imposed upon by persons who have the "form of godliness, but deny its power." Even truly converted men are still "compassed about with infirmity," and under the influence of excitement are apt to betray unhallowed passion. That troubles should occasionally arise in our Israel from these causes is to be expected; and when harmony is interrupted, when fraternal feelings are discarded by our members towards each other, or any other communion of saints, the scriptural idea of schism is realised. In such cases we apply the corrective discipline of the New Testament: we seek to restore the offenders to a right mind, and, if still contumacious, they are "rebuked," "marked," and "avoided." We are bound, however, thankfully to own the merciful preservation of our churches in general, from unchristian dispositions, erroneous tenets, and inac-

curate deportment, and most earnestly would we entreat them to cultivate the "fellowship of the Holy Ghost," to be "kept in the good and right way."

Loudly, however, are we charged with schism by the members of the church of England, solely on the ground that we stand aloof from their pale. In estimating our claims to a christian recognition, our general manner of life and temper of mind are passed by as insignificant items; they may be as distant from the statements of divine truth as Sirius from the Sun, but such men as Pusey, Keble, Palmer and Newman, appear quite indifferent to the matter; simply because we do not move in the orbit of diocesan episcopacy, we are denied to be either primary or secondary planets, or attendant satellites in the spiritual system, and are denounced as "wandering stars to whom is reserved the blackness of darkness for ever." To such views we have only one reply to make, "What saith the Scriptures?" "It is a small matter to be judged of them or of men's judgment." It would be easy for us to show that schism is one of the last sins which the members of the Anglican establishment should attribute to others, when they themselves are as much divided in their opinions and feelings as Joseph's coat was in colour; but we forbear recurring to the acts which past history and present observation bring before us, being "unwilling," as Bishop Watson once wrote, "to reflect upon the dead, and exasperate the living." How such men as Mant and Bickersteth, Sumner and Pusey, Sidney Smith and Blunt, Dr. Wade and Close, Gathercole and Gisborne, Baptist Noel and Charles James Bloomfield, can by any ecclesiastical chemistry be made substantially one, is a problem which we have not wit enough to solve. Perhaps the editor of the *Christian Observer*—the eagle-eyed detector of all nonconforming discrepancies—the facile untier of every Gordian knot supplied him by his dissenting brethren—will have the goodness to "mark well" these "bulwarks" of his own Zion, and then to inform us how to reduce them to the same order of architecture. For ourselves the task would be quite as difficult as to throw the pyramids of Ghizeh upon the dome of St. Paul's, or to toss a Sceanian barrow upon the spires of Westminster, and produce a structure fair and uniform.

With a reference to one of the last prayers of our Lord, we commenced this review; and with a reference to the same invocation we will close it. "That they all may be one, that the world may believe that thou hast sent me;" as much as if he had said, "I want the world to believe, I wish to save it from guilt, and darkness, and death; for this purpose I pray that my followers may be one;" plainly implying that it was likely to remain an unbelieving world while the church continued a distracted and divided body; that sinners were not likely to be converted, while disciples quarrelled—that men were not likely to be drawn in love to Him, while roots of bitterness flourished in his own fold. Solemn is the thought here presented to the attention of the Christian—that by his daily spirit he is either attracting the world to the Saviour, or repelling it from him; either aiding in bringing it nearer to the faith, or confirming it in its career of infidelity and sin. Sacred are the obligations of all who

name the name of Christ, to present nothing antichristian to the gaze of men, for, by so doing, they are operating unfavourably upon the great mass of mind around them, causing the Master they profess to serve to be rejected by those whom he seeks to win, and when in words they confess him, while in works they deny him, they act over again the part of Judas, who said, "Hail, master, and betrayed him with a kiss." We would urge all who may read these pages, to consult the volumes specially devoted to this subject, and to open their hearts to the influence of their Saviour's love, which embraced the worst of his foes, and was tenderly fixed upon the least of his friends; then will they assist in realising the design for which he came into our world, which one of the fathers justly states, *καὶ γὰρ τοῦ μονογενοῦς ἐργον ἐγένετο τοῦτο, συναγαγεῖν τὰ διεστῶτα καὶ καταλλάξαι τὰ ἐκτεπολεμωμένα*, "For this was the work of the Only Begotten, to unite the divided, and reconcile the hostile."

At the risk of unduly lengthening this article, we must make room for the following extract from Mr. Noel's preface to Howe.

"Let us own each other as brethren on all proper occasions, without fearing the anger of our fellow-creatures. The anger of Christ is more fearful than theirs, and can we escape it, if from fear of man we show unkindness to portion of his people, whom he commands us to love? When, therefore, tempted to refuse all public indications of brotherly kindness to our brethren, because it will bring down on us the anger of others, let us think of those words of Christ, 'Inasmuch as ye did it not to one of the least of these, ye did it not to me.'

"Let us patiently tolerate all those differences of opinion which exist among real Christians. No longer let us try to secure brotherly union by requiring others to think on disputed points as we do; but let us allow the purity of their motives, honour their integrity, be modest in our own conclusions, and candidly weigh all the arguments by which their views are maintained.

"Let us seek to show the world, not on how many points we differ, but on how many points we are agreed, and bear this continually in mind ourselves; observing not merely the fewness of the things in which we differ, but also their comparative insignificance." pp. xx. xxi.

We thank Mr. Noel for these advices; and, in return, beg to recommend to his notice, as embodying our views, "The ultimate object of Evangelical Dissenters avowed and advocated, by T. Binney," than whom no one better understands the principles of catholic communion, or is more disposed to practise them. We believe Mr. Noel to be sincerely seeking the "peace of Jerusalem," but there is to us a mournful discrepancy between his spirit as a Christian, and his position as a clergyman; and we think it a question worthy his grave consideration, whether he can consistently write and preach about union, when the establishment to which he belongs forbids him to exemplify in public what he writes and preaches. He may give in private a brotherly salutation to Dr. Chalmers, Dr. Tholuck, Dr. Bunting, and Dr. Smith, but the moment the threshold of St. John's is crossed he becomes isolated from the Presbyterian, the Lutheran, the Wesleyan, and the Independent: he may commune with them in the closet and on the platform, as "servants of the altar," and "fellow-heirs of the grace of life," but he cannot do this in the desk and in the pulpit: no matter what was the prayer of Christ, or what is the will of God, and the temper of his own mind, the establishment

principle obliges him to forego church fellowship with by far the larger portion of the family of the faithful ; he is compelled to draw a line of distinction between episcopal Protestantism, and all other communions, as though their relative position was that of the glorified and the damned ; as though the difference indicated in that awful passage existed, "besides all this, between us and you, there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence." We put it seriously to Mr. Noel's heart, understanding, and conscience, Is this right ? Is it christian ? Is it in harmony with our Lord's supplication ? So long as he remains connected with an establishment which refuses a ministerial and christian recognition to the ministers and members of other evangelical denominations, we hold that he is no more in circumstances to advocate union, than Sampson was to boast of his strength, when shorn of his hair, in the hands of the Philistines.

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*Voyages aux Iles du Grand Océan, contenant des Documens nouveaux sur la Géographie physique et politique, la Langue, la Littérature, la Religion, les Mœurs, les Usages, et les Coutumes de leurs Habitans ; et des Considérations générales sur leur Commerce, leur Histoire, et leur Gouvernement, depuis les Temps les plus reculés jusqu'à nos jours. Par J. A. Moerenhout, Consul Général des Etats Unis, aux Iles Océaniennes. Paris. 1837.*

*Voyages to the South Sea Islands, comprising original Statements respecting their physical and political Geography, and the Language, Literature, Religion, Manners, Habits, and Customs of their Inhabitants ; also general Reflections on their Commerce, History, and Government, from the most remote Times to the present Day. By J. A. Moerenhout, American Consul General at the South Sea Islands. Paris. 1837.*

If it be true that every age and every section of the christian church has some one peculiar trial of its faith and obedience, then is it an important and interesting inquiry, What is the present test of the principles of the British churches ? She is not called, like the father of the faithful, to lead a nomadic life, in long expectation of an earthly Canaan, nor, with his immediate posterity, to groan under the yoke of Egyptian bondage ; she is not wandering, like the Israelites, through a desert, a pensioner on miraculous bounty ; she has not, with the primitive Christians, to endure a great fight of affliction, nor with the Waldenses, to hide herself from persecution in the fastnesses of the mountains ; by the mercy of her King, she is now delivered from beholding her name and her place usurped by creeds that disowned her doctrines, and teachers that scorned her morality, while she herself was thrust aside into the mean chamber or the lowly conventicle. Is she then without that which alone can test the reality and the strength of her faith ? and if not, where, in these times of external prosperity, is it to be found ? Probably a careful

scrutiny will recognise it in a quarter whence many have looked only for pleasurable excitement and proud triumphs in the missionary enterprize.

The providence and grace of God have so ordered events, and so influenced the opinions and feelings of society, that the last command of the ascending Saviour to his church, to evangelize all nations, is now almost universally admitted to be binding on every member of that church according to his ability and circumstances; and the spread of the gospel throughout the earth is also generally anticipated; but when the claims of duty are really brought home to each individual; when the sacrifices already made are counted up, and the more extended efforts which the work still requires are demanded; then we become impatient of the delayed blessing, and anxiously ask, when the prophetical announcements are to be accomplished, and all things to be renewed? Perceiving that the world is not converted, and that the contest with the powers of darkness may continue for ages, if not for centuries to come, the faith of some is likely to give way, and they are ready to act toward God like distrustful creditors, who will make no further advance until an equivalent has been received for what they have already lent. A tendency to this is obvious in the constant demand which is made for "encouraging reports," "exciting anecdotes," and "interesting details," in connexion with the missionary enterprize, and this will suggest the probable reason why the fitful flames of enthusiasm are so often required to supply the place of the steady glow of principle.

The natural temperament of diverse classes of Christians has given to their thoughts on the present state of missionary affairs two very opposite directions. The smaller class are desponding, and intimate their doubts whether indeed a millennial state of glory will ever really bless our globe, as they have been led to believe; while the majority are sanguine, and exaggerate the importance of favourable indications, while they overlook every fact of an opposite description. The former doubt the very existence of a millennium to come—the latter exclaim, "It is already here!" The former complain they have laboured in vain, and spent their strength for nought—the latter expose themselves to the ridicule of the worldling, by mistaking the morning star for the rising sun.

We would not be understood to say that there are no favourable indications of success in the wide field of missions, or that they are either less in number or in importance than we might reasonably have expected. Looking at the present propagation of the gospel, it will not, perhaps, suffer by a fair comparison with the results of the first forty years of the apostolical missions to the Gentiles, and it admits of a question whether it does not bear the same proportion to them that the world does to the ancient Roman empire. In estimating, however, the present state and future prospects of the missionary cause, it is desirable not to confound two distinct branches of the divine procedure. A church may be planted amidst a people not *all* converted; a garden may be enclosed while the surrounding wilderness, though enlightened, is not reclaimed; souls may be

saved where knowledge is more general than piety ; and while experience proves that the word of the Lord, when faithfully, perseveringly, and intelligently proclaimed, has never returned unto him void, we are not aware of the existence of any country in which " holiness to the Lord" is inscribed on the great mass of the population.

These reflections arise naturally out of the perusal of the volumes which are now to come under our notice. Much has been said and much written respecting the advancement of religion in the Georgian and Society Islands, where first in modern times the efforts of missionaries were crowned with the professed conversion of a whole people to Christianity ; and while we have been delighted with the accounts of the grace of God as exhibited in particular individuals, we have perhaps too hastily concluded that since the idols are utterly abolished in those islands, these instances are only a sample of the universal state of feeling and of morality, and too little attention has in consequence been paid to the statements sent home by the missionaries respecting the social state and outward habits of the mass of the people. The present publication, however, will call the attention of European sceptics and European Christians in an especial manner to this last point ; and it is therefore on many accounts desirable that the friends of missions in Britain should not remain under the disadvantages of an ignorance which has been rather voluntary than unavoidable.

Mr. Moerenhout is, we believe, a native of Holland, and has for some years past held the office of American Consul at Tahiti, in the execution of the duties of which, and in the prosecution of various private commercial undertakings, he has had frequent intercourse with France and Frenchmen. During a visit to that country, in 1834-35, he published his *Voyages aux Iles du grand Océan*, containing observations on the geography, history, and present state of the Georgian and Society Islands. These are arranged under the three divisions of Geography, Ethnography, and History. Much of the second and third divisions is translated from Mr. Ellis's Polynesian Researches, to whom, indeed, he acknowledges his obligations in the Preface ; but his delineations of the natural scenery of the islands indicate, by their graphic beauty, the attentive eye of a personal observer. We are almost tempted to make room for some of these, but our space and our attention must be given to topics of greater importance, and we therefore turn with him to the less attractive subject of the general moral aspect of the people.

When by the clemency of Pomare, after the battle of Bunaauia and by the ascendancy he acquired by the result of that decisive engagement, Christianity became nominally the creed of the people, and nearly every one professed at least to be a Christian, it was not supposed by the missionaries nor by the friends of missions at home, that the great majority of the natives were under the influence of those motives to purity and evangelical obedience which operate only on the mind that has been made a partaker of renewing grace. It is however not improbable that from the sudden and unexpected manner of the change, hopes were excited that have since been found

too sanguine, and that by the christian community in England, pictures of a restored Eden in the bosom of the Southern Ocean were drawn with more attention to their wishes, than to their information of the real state of the case. Some of the natives, it is true, both before and since the general introduction of Christianity, have given every indication of a real and abiding change of heart, and the following portrait of one who has ever proved himself a faithful disciple of Christ and a firm friend to the missionaries, would find its resemblance in many individuals, though their number might bear but a small proportion to the whole of the population.

"About a month after my arrival," says Mr. Moerenhout, "Tati the chief of Papara came to see me, accompanied by a native named Gimes, who has since assisted me in my purchases of arrow-root, and is the same of whose honesty I have already spoken. The chief brought me several presents of fruit and pigs, and asked me if I would accept them and become his friend. I had heard a very good account of this man, and accepted his offers with pleasure. He invited me to Papara, promising to give me lands there, to build me a house, &c. I know not what his motives were on this occasion, but personally he has ever since behaved very kindly towards me. Perhaps he is the most regular in his conduct of all the natives, and he is, moreover, the most distinguished chief of Tahiti. He has a predilection for commercial enterprise, is endowed with great energy and a well-balanced, cautious mind; he lives more after the European fashion than others; and were he king of the island he would have produced some advancement among his people. To so many excellent moral qualities he adds the advantage of being one of the finest men in the country, even among the aristocracy."

Some degree of external decency and morality prevailed during the reign of Pomare; but on his death the loss of his vigorous though rather arbitrary rule appears to have exercised an injurious influence by relaxing the reins of civil government and affording scope for the display of the evil propensities that had been rather restrained than eradicated; and a variety of circumstances combined to destroy the amount of social reformation that had been accomplished. The importation of ardent spirits, chiefly from America;\* the pernicious examples of abandoned sailors and other foreigners; the rise of a fanatical sect called the Mamaia, originating in the fancies of a half-mad, half-knavish member† of the church at Bunaauia, and which unites the vagaries of Irvingism with the theory and practice of Antinomian licentiousness; the want of an efficient police; the out-breakings of civil war; and the successive reigns of two infant sovereigns, united in bringing about a most deplorable abandonment of sobriety and decency, and in some cases of integrity also. Mr. Moerenhout arrived in the islands when this state of things was at its height; so that his narrative of the transactions in which he was personally engaged, and in which he had much to do with the worst part of the population, resembles the police columns of a London

\* Considerable quantities of rum appear to have been introduced by Mr. Moerenhout on his own private account, as well as by the vessels of the *christian* nation he represents; and many of his sentimental lamentations over the inebriety of all classes of the people arise out of the effects of the spirit which he had himself sold or gratuitously distributed among them.

† Mr. Moerenhout, we know not how correctly, calls him a *deacon*.

newspaper, aggravated by the grossness of a semi-barbarous people. It would be alike unpleasant and unprofitable to trouble our readers with these details. Those who may be desirous of recalling events that excited a very general and very painful interest among the friends of missionary operations some six or seven years ago, may refer to the reports of the London Missionary Society for the years 1832, 1833, and 1834, and the *Missionary Chronicle* for November, 1833, which contain a very fair compendium of Mr. Moerenhout's more extended narrative. In conclusion, however, he remarks, (after describing the proceedings of a council held at the termination of the war, to re-establish tranquillity and for the trial of the guilty,)

" This assembly would have done honour to nations further advanced in civilization, and shows that Tahiti, though held back by the circumstances which I have already sufficiently explained, is ripe for a better order of things.

" After this nothing very remarkable happened at Tahiti until my next departure from the island. My business again calling me to Chili, I made a third voyage to Valparaiso; and on again returning to Tahiti I found that at last they had resolved on a measure which they ought to have adopted several years before. Some of the missionaries had been reproached and calumniated by some who seemed scarcely capable of acting thus toward them, after having been hospitably received by them, and loaded with kindness and attention by them and their families. This circumstance induced the missionaries to establish a Temperance Society in the island. They themselves first signed the pledge, and prevailed on several of the chiefs and natives to do so; and what was more important and decisive, they obtained the prohibition of the sale of rum for money, or by barter for provisions. I was then rejoiced to behold the happy effects of the new law, for by it peace and tranquillity will be re-established at Tahiti. Foreigners will not go into great excess, and the native, so mild in natural character, will no longer insult others. Morality itself will derive advantage from it, for if inebriety was not the origin of the immorality of this people, it was at least the cause of the scandal every where occasioned by men and women in such a state of intoxication as to be entirely insensible to shame; so that they might often be seen stark naked walking on the beach or rolling in the sand and mud.

" I must not conclude this sketch without appending a remark which is necessary to guard the reader against impressions which may have been occasioned by some of the preceding observations, (which are unfortunately too well founded,) respecting the scandalous lives of foreigners, the drunkenness and misconduct of sailors, the evil example set by their quarrels, especially on Sundays during the hours of divine worship, the loose morals of a great part of the natives, and their excesses of every kind. Were these remarks too rigorously taken and too widely generalised, most serious conclusions might be drawn to the disadvantage of the true social state of these islands. This, however, would be erroneous. In fact, order and tranquillity did not cease to prevail; business was not impeded; ships had no difficulty in procuring provisions and what else they wanted; property was not insecure; and the partial excesses committed seldom remained unpunished; so much so that a chief, who was in other respects generally beloved, and was the queen's orator, was for a long time suspended from his office for having made a slight disturbance at my house when he was intoxicated. Personal property and life\* were indeed not at all endangered by these private irregularities; but it was nevertheless high time to put a stop to them, since their continuance could not have failed to produce fatal consequences; and I would once more repeat that it appears to me that the prohibition of intoxicating liquors must infallibly re-establish external order and

\* From 1814 to 1829, there was not one murder in all the islands.—p. 256.

save at least the appearance of morals. It is true they will always be in reality very loose ; but they will profit by this measure, (which has become absolutely necessary to prevent the return of these scandalous proceedings,) even though the people should never feel or follow the morality of the religion they are taught.'

It is pleasing to know that the happy results anticipated have been to a great extent realised ; but though much has been done, much doubtless yet remains to be desired, especially with regard to the wider extension of the heartfelt power of the gospel, as applied by the Spirit of grace, which alone can form a solid basis for personal holiness or public morality.

Mr. Moerenhout occasionally appears inconsistent with himself in commenting on the proceedings of the missionaries, sometimes censuring them for interfering too much with politics, and sometimes for not interposing sufficiently ; sometimes for endeavouring to induce the people to labour, and at others for allowing them to remain in indolence. He also severely criticises their injudicious introduction of the artificial customs of their own country, partly as respects the European methods of clothing and building, which do not appear to be suitable to the climate or to the native constitution ; but especially in the exercise of their influence to secure the successive appointments of two hereditary but infant sovereigns over a semi-barbarous people, thus relaxing the reins of government, and opening a floodgate for the entrance of disorder, while the installation of a monarch of four years of age was rendered still more ridiculous and objectionable by the imitation of the ceremonies and even of the oath observed at the coronations of English kings. It appears from Mr. Moerenhout's statements, that the good but unambitious Tati, noticed above, is descended from a family which was driven from the throne by Ponare the First, and independently of this claim would in all probability have been chosen king by the people, had it not been for the missionaries' respect for the royal lineage of Ponare the Second, as represented by his infant son, who at the king's death was only a year old. He however candidly allows that they are devoted to their work, and do every thing according to the best of their judgment for the evangelization and reformation of the people ; and the following sketches given by him of the characters of some of them, may at least be interesting, as affording a view of the light in which they are regarded by an indifferent spectator.

"The dinner," he says, "was good and well served, and even the missionaries appeared cheerful, which, by the way, is not an unusual circumstance. The majority of those at Tahiti, I am in justice bound to say, are amiable men, who are not at all melancholy, and whose reserve is quite free from affectation. Mr. Nott is one of the pleasantest old gentlemen you could meet with ; Mr. Wilson is the mildest and best man I have ever seen ; and Messrs. Pritchard, Simpson, and Orsmond are most excellent company. I have already spoken of Mr. Davies, who, to be appreciated, must be intimately known ; Mr. Henry has only the fault of being a little too strict ; in other respects he is an honest, upright man, incapable of injuring anything in the world ; and you may be very well pleased with Mr. Darling in his good moments, and will find at his house the most frank and cordial hospitality, when he is not at prayers."

In a note, he adds,

"This alludes to a well-known practice of the Rev. Mr. Darling, never to open his door to any person or for any purpose whatever, while he is engaged in his devotional exercises; a practice which does not appear very sociable, but for which, to a certain degree, one cannot blame this worthy clergyman."—Vol. I. pp. 242, 243.

In another place, (p. 260,) he says, of Mr. Davies,

"As I passed a Sunday there, [at Papara] I went to church, and was present at divine service. It was really pleasant to see the clean clothes of the people on a Sunday. All the women are dressed in white native cloth; for being at a distance from the Bay of Papeete, where all the vessels resort, the inhabitants of Papara have much fewer European stuffs. They all wear hats, manufactured also in the island out of the sugar-cane leaf, and which are assuredly in the best taste. The men also looked equally well in their shirts of a dazzling whiteness, and pieces of cloth wrapped round their middles and descending below the knees. The singing also was very agreeable, but the inhabitants of Papara are not so well practised in it as those of Papeete. This service recalls to my mind Mr. Davies, the missionary of this district, whom I have once or twice visited. He lives very retired, and is possessed of pretty extensive learning, which he owes to his love of study and laborious perseverance. We are indebted to him for a grammar of the native language, and the translation of several parts of the Scriptures into Tahitian."—Vol. I. p. 259.

It may be well to contrast with the above the following description of a congregation at the *sea-port* of Papeete, Vol. I. p. 220.

"The service commenced by singing a hymn, and for the first time I was agreeably surprised. They sang well, and even excellently. I noticed several women with a sweet, agreeable voice, and who, with a little practice, might have become distinguished vocalists. After the hymn came prayers, a sermon, &c.; but what was wanting was devotion, attention, silence, and modesty. The women chatted and interchanged glances and smiles with the strangers; the children and young people were running about, and in constant movement from one side of the church to the other; and the only quiet persons in all the congregation were the sleepers, who were not few in number."—Vol. I. p. 219.

The following extract refers to a well-known missionary.

"After seeing the school, I went to a small dock-yard, established at Raiatea. There was a bark there, commenced by an English carpenter; and another for the king of the island, at which only natives were at work, under Mr. Williams's direction. This was an immense work for this people, and much astonished me. It is certain that in this and every thing that relates to the progress of the islanders in trade and industry, as well as to the propagation of the christian religion, no missionary has done so much as Mr. Williams. Raiatea is the only island where there are good native carpenters and smiths. Among these last, I may mention one that worked for me at Tubuai, who was a very skilful man, who performed some difficult pieces of workmanship, and put them out of hand in a manner astonishing even to Europeans. Mr. Williams has in his voyages shown as much courage as perseverance, and has extended religion into all the surrounding islands. It is to him that is owing the success lately achieved at the Navigators' Islands; but there is one fault to find with him, which is, that he is rather impatient, and his love of doing good sometimes carries him so far, that he does not even scruple to make use of force to secure the accomplishment of his designs, if mild means will not do this. At Raiatea, though in some sort he governed the king, at least in all that concerned the regulations relative to the attendance at the schools and churches, to morality and manners generally, yet he occasioned so much discontent, that, during the

recent events which will be noticed in the historical part of this work, he had nearly fallen a victim. The murderer's arm was raised against his breast; one moment more, and had it not been for the interposition of another native, who warded off the blow, assassination would have been the reward of his zeal, courage, activity, and good intentions, and his recompense for the real good he has effected on behalf of the cause of Christianity and civilization in these parts."

—Vol. I. p. 353.

In another place he *intimates* that it even went so far, that men were employed with sticks to compel the natives to attend divine worship; but whether these statements are to be taken *ad unguem* or not, it would appear, even from hints scattered up and down in the publications of the London Missionary Society, that the compulsory attendance of the people at school and chapel, prevails throughout most of the islands; and, in proportion to its extent, must of course tend to impede the cordial reception of the christian religion, and to cast a doubt on the motives of its professors. It also goes far to explain the listlessness and inattention of the congregations, as noticed above. It is difficult to ascertain how far this very objectionable system is countenanced by the missionaries, or what power they have of preventing its continuance; but we cannot help thinking, that if, as ministers, they properly felt the unpleasantness and impropriety of preaching to assemblies collected by other means than their own free will, they might succeed in effecting an alteration.

Mr. Moerenhout continues :

"Another circumstance has much injured him, [Mr. Williams] as well as the missionary cause, although throughout the whole Mr. Williams was guilty only of an excess of zeal for the good of society and the benefit of the people he wished to convert. He had, with the help of the natives, built several small vessels, the largest of which was a bark of about 70 tons,\* which served for the annual voyages of the missionaries to the different [out] stations. These were astonishing undertakings, considering the paucity of means and slender assistance he had at his disposal; for in the case of this bark, (which he had built at Rarotonga,) he was assisted only by the natives, who had no idea of carpentry or smith's work, and it is truly surprising that he could have accomplished such an undertaking. But he has been reproached (and the natives believe this,) with having made considerable gain by it, which is not the case. I know that he did not sell this vessel for as much as it cost him, without reckoning his personal labour, and the untold trouble he had in finishing and freighting it. But this occasioned much gossip, and another inconvenience also attended it. These vessels always involved him in expense, and merchandise and money were thus rendered needful; while to pay for the goods brought away from the island visited, it was necessary to receive and convey merchandise thither. All this had a commercial appearance, which excited much jealousy, and the natives believed him to be so wealthy, that those of Borabora and Tahaa said, during the last war, that if they could obtain possession of Raiatea they would throw all their country cloth into the sea, and dress themselves in the beautiful European stuffs with which Mr. Williams's house was filled. Nothing has been more injurious to the missionary cause in the greater part of the islands than this appearance of trading. It would then be infinitely better for the missionaries to have no vessels of their own; and I even think that to maintain their footing as missionaries they must entirely abandon trading, for some of them may be

\* The Messenger of Peace.

justly accused of having too ardently engaged in it. It must, however, be admitted that their situation is very difficult. Without any prospects for their families, in a country where they tremble at beholding their children attaining an age when corrupt examples may become dangerous, and influence their conduct during life, it is natural enough that they should endeavour to collect the means either of retiring altogether, or at least of removing their children from an infected atmosphere. On this account they are excusable in giving themselves to trade, if they were ignorant of the real state of things before coming to the islands."—Vol. I. p. 355.

We have no inclination to add any remarks to the above extract. The whole subject is involved in considerably difficulty. It seems to be no great crime for a missionary to preserve his health and divert his leisure by tending a garden, or even by cultivating a field; and in the genial climate of these favoured islands, nature is bountiful, and tillage profitable. In the absence of an extensive circulating medium, even the necessities of life must often be procured by barter, and barter bears a close resemblance to trade. A protestant society cannot enforce the celibacy of the clergy; the missionaries' families must not be supported in idleness from the contributions of Christians at home; and a young man cannot easily engage in trade without exciting suspicion of his father's having aided him by his advice, and, perhaps, by his pecuniary assistance.

At Anaa, or Chain Island, (one of the out-stations of the Tahitian mission,) Mr. Moerenhout describes himself as having been plundered on a Monday morning of all the merchandise he brought on shore, the people having refused to trade with him the previous day, because it was the Sabbath. On this he observes,

"Such morality, doubtless, is not what it has been attempted to teach them, but from the importance of the Sabbath being inculcated on them, they have thought of nothing but the Sabbath. The case has been similar in all the islands. Moreover, external formality was the basis of their former religion. After the observance of this, every other action was indifferent; the gods concerned themselves not with it, or success was the pledge of divine approbation. Their opinions are still nearly the same in this respect, at least in Anaa and several other islands."

He describes the native teachers, resident in the island, as being miserably poor,\* and little respected by the people. A variety of obstacles (some of which will be removed by the purchase of the missionary ship,) have prevented the European missionaries from visiting this and other out-stations, except at very long intervals of time. The last visit to this island was made in 1831, by Mr. Darling, (about two years after Mr. Moerenhout's adventure,) when "he found that one of the teachers formerly sent among the people had brought disgrace on his profession of religion, and had left the island; and that the others had been so irregular in the manner of their proceedings, that it appeared exceedingly desirous to replace them by more suitable men." (Report of the London Missionary

\* None of the native teachers in the South Seas receive any support from the Missionary Society. They are generally church members, who volunteer to live among the barbarous unconverted people, and support themselves by their own industry.

Society for 1832.) There was not one church member or baptized person on the island, and therefore, (though nominally christian,) it might be considered, in reality, irreligious and barbarous still. Mr. Moerenhout, moreover, evidently owed his misfortune partly to his own excessive timidity (which he candidly acknowledges on another similar occasion,) and also to his having introduced among the people rum, brandy, and fire-arms.

It thus appears that the social and spiritual state of the Georgian and Society Islands (for it must be carefully recollected that the Navigators' and Hervey Islands are distinct and very different fields of missionary labour) present a trial for the faith of the church, as well as an incentive to her exertions. It would lead us too far even to touch upon the various causes that have combined, and it may be of more practical use to remember that the continued, faithful, intelligent preaching of the Gospel is the only effectual remedy for every moral and social evil, and the only efficient means for promoting every good. We cannot, however, conclude, without turning for a short time to a scene calculated at once to excite admiration of the efficacy of the Divine Word in the hand of the God of grace, and to call for submissive faith in the dispensations of the God of providence. The story of the mutineers of the *Bounty* and their interesting posterity, the Pitcairn islanders, is well known, but we cannot conclude this article without a few extracts, which show the moral power of *one Bible* in the hands of a common sailor, the sole survivor of eight Europeans and six Tahitians, all of whom, with the exception of one who died a natural death, and another who dashed himself to pieces in a fit of intoxication, were in their turns murderers and murdered. Mr. Moerenhout's description of the unaffected devotion and pure morality of the Pitcairn islanders is remarkably contrasted with the blasphemous ravings of an American infidel, resident on the island at the time of his visit, suffering excruciating agonies from the effects of his past sins, and who shortly after terminated his temporal woes, and entered eternity by suicide. We regret we have not room for the whole of Mr. Moerenhout's intensely interesting account of his visits. The following specimens must suffice, merely premising that the object of his visiting the island was to engage some of the inhabitants to accompany him a short distance to dive for pearls. After remarking on the punctuality and seriousness of their devotions before their meals, and describing his first day among them, during which he had made his proposals to them, he says—

" These conversations and discussions had consumed a great deal of time, and it was after midnight ere each sought repose. The bed appropriated to me was a good one; the hangings and covering were of native cloth, made of the bark of trees, but new and very clean. Some young folks slept in the same room with me, and when they thought I had fallen asleep I heard the oldest of them awaken the others, and saw them all by the pale light of the moon kneel down and put up a prayer. What a people! Truly I felt myself in another world. Every thing in this privileged isle appeared so affecting and beautiful. Where can be found so perfect a union of such correct religious sentiments, such pure morality, and such extraordinary social virtues, joined with so much simplicity, ingenuousness, and candour, without the smallest appearance of affectation or

bigotry. Nowhere had I seen any thing like it. I thought I must be dreaming. I felt an unspeakable delight in recalling all the circumstances of the day, and after thus occupying myself for some time I at last fell asleep, hoping for the continued happiness of this people, the most singular and amiable in the world.

" In the morning I was awakened by several voices singing, apparently a religious tune. It was my good Pitcairn islanders, as I afterwards learnt, saluting in hymns the dawn of day. Those who slept in the same room with me immediately kneeled down on their bed and put up a prayer in a low voice, and afterwards all departed to their respective occupations. It was still very early; but it appears that the inhabitants of Pitcairn Island are always up before sunrise. A few minutes after the departure of the young folks came in the mother of two little children who also slept in the room where I was. She awakened them, made them join their little hands and repeat after her a short prayer. Thus it is that these people seek to imbue the hearts of their children, even while in the cradle, with the principles of the purest religion and soundest morality, that thus when arrived at mature age they may find them those models of piety which I have just been depicting, capable of all the virtues that adorn our species."—Vol. I. pp. 62—64.

After leaving the island with some of the inhabitants, whose parting interview with the patriarchal Adams was most affecting, we find Mr. Moerenhout saying—

" My good Pitcairn friends behave themselves like men, and have even become tolerably cheerful since they were on board. These robust children of nature are proof against every thing. Not one has been sea-sick. I supped amongst them and prayed with them; for so beautiful a religion as theirs is also mine and ought to be that of all mankind. Shortly after supper they retired into a corner that they might there pray and sing a hymn; then every one went to rest, arranging themselves very properly on different parts of the deck. Feeling comfortable after having said their prayers, they no doubt slept in peace; for even while thinking of their parents, wives, and children, they appeared to be occupied only with the anticipation of seeing them again, and rarely discovered any uneasiness. 'God's will be done' is their principle on which they rest. Oh! may they never know adversity! But should providence have destined them for severe trials, they will courageously bear them. They are indeed adapted for the exemplification of every virtue."—pp. 69, 70.

These forebodings were but too speedily realised. Even before our author finally left the island, a contagious fever was spread among them by the crew of a whale vessel, which laid most of them on beds of sickness; shortly afterwards, the greater part of them were taken to Tahiti, at a time when licentiousness, ineptitude, and civil war were at their height, and shocked them so much, as (combined with other causes) to produce a singular kind of disease, which carried off twelve during their stay there, and thirteen after their return to their own island; their patriarchal and strong-minded ruler, old Adams, was removed from them by death; and, according to the latest accounts given by Mr. Moerenhout, a vagabond but impudent sailor, who had previously imposed so far upon Mr. Pritchard's simplicity or good nature as to succeed in being maintained by him for a whole year, had established a kind of petty tyranny in the island. On this point Mr. M. observes—

" The religious societies of England, by never having given, up to the present time, that attention to the interests of this people which has often been requested on their behalf, may, perhaps, at some future time have reason to reproach

themselves with the evils to which they may be exposed by the cunning of the first vagabond who may attempt to surprise and seduce them. Joshua Hill, already, who whether a hypocrite or sincere is assuredly a fanatic, will be sure to endeavour to substitute for the mild and simple faith taught by Adams to his pupils, an intolerant, rigid, and cruel religion. It is even said that they are about, in compliance with his orders, to build a prison in the island. A prison at Pitcairn's Island! My pen drops from my fingers at the thought. Unfortunate people! endowed with so many virtues, with such angelic meekness and goodness, is it to this you are brought? Let the good men who have neglected them retire into their own consciences, and ask themselves if it was not their duty to have preserved them from these evils ere they went in vain to preach their faith and worship to infidels, who do not, nor ever will, listen to them, and among whom, in the vain hope, so often disappointed, of converting a few souls, they are ruining their own families and laying up sorrows to torment them in their old age.

"I do not hesitate to say that it is perfectly astonishing that the religious societies of England have not yet thought of sending to Pitcairn's Island some worthy pastor, instructed to lead them at first in the good way as their spiritual guide, and subsequently to form them into missionaries; for both by the character of their mind and by their fluency in speaking both the Polynesian and English languages, they seem peculiarly adapted for this office, and even better adapted for discharging it than persons sent out from England, who always lose a considerable time in only learning the native language."—Vol. II. pp. 317, 318.

Without subscribing to all the above remarks, or pledging ourselves for the desirableness of the plan suggested, we cannot but think it is worthy of consideration, and would most seriously commend it to the attention of those who have the direction of our missionary institutions; and one most valuable lesson may certainly be learned from the American Consul's volumes—that Christians must not be weary in well doing, but continue in unceasing prayer and untiring obedience to the command of their ascended Lord, knowing that in *due* season they shall reap if they faint not.

#### CRITICAL NOTICES.

*Memoirs of Mrs. Louisa A. Lowrie, of the Northern India Mission, with a Preface by Rev. A. Reed, D.D. and a Letter on Female Education in India, by the Rev. W. H. Pearce.* Ward and Co. 18mo.

MRS. LOWRIE, distinguished alike by her mental endowments and christian graces, devoted herself to the work of Christ among the heathen. Immediately after her marriage to Mr. Lowrie, she sailed with him from America to India. Symptoms of pulmonary disease soon became visible in her delicate frame, and before the voyage was completed, she had nearly accomplished her passage to the skies. She was landed at Calcutta, and was conveyed to the hospitable abode of the Rev. W. H. Pearce, where she and her now-sorrowing husband received every attention that christian kindness could give. She lingered only a few weeks on this side heaven; when her happy spirit was peacefully dismissed to its native home.

The "Memoir" compiled by Mr. Lowrie, chiefly from her private papers and correspondence, exhibits a character of no ordinary excellence; the "Preface" is short, characteristic, and recommendatory: the "Letter" is one of considerable interest and importance in relation to female education in India; and is the more entitled to regard, as written by one who is so conversant with the subject, and is so warmly attached to the great cause of Indian improvement and salvation. We cordially recommend this small volume, bearing the names of this christian

triumviri to the notice of such of our readers as are lovers of christian biography; assured that they will readily affix Mrs. Lowrie's name to the list of those illustrious females in the Missionary cause, who, both by their lives and their deaths, have promoted the interest of the Redeemer's kingdom in the world.

*The Foreign Protestant Pulpit*, 8vo. No. I. London. Simpkin and Marshall. THIS new periodical is commenced for the purpose of introducing to English readers the pulpit compositions of the more celebrated defenders of our common faith on the Continent. Without making any critical remarks at present, we venture to bespeak for it the attention of our readers, as calculated to extend the range of their christian sympathies. The present number contains four discourses, two by Krummacher, one by Dr. Malan, and the fourth by J. Grandpierre.

*An Apology for Millennialism*. London: Nisbet; and Hamilton, Adams, and Co. 1838.

THIS is at best a modest and well-written exposition of the author's sentiments on this contested point. Whatever may be the opinion of readers in general respecting the doctrine advocated, we are persuaded that all will concede that the author has declared his opinions with clearness and even with ability, and that he merits very unusual praise for his general temperance and liberality of mind towards opponents.

#### THE EDITOR'S TABLE.

God's History of Man. Sermons preached in Eaton Chapel. By the Rev. J. E. Sabin, B.A. Minister of the Chapel and Rector of Preston Bissett, Bucks. London: Hatchards, Piccadilly. 8vo.

Floreston; or the New Lord of the Manor. London: Joseph Bickerley.

The Second Advent of Christ. By W. Urwick, D.D. Dublin: J. Robertson, 3, Grafton Street. London: Simpkin, Marshall, and Co. 8vo.

Authenticated Report of the Discussion between the Rev. T. D. Gregg and the Rev. T. Maguire. Dublin: W. Carson, 92, Grafton Street. 8vo.

Elegy, written in a Country Church-yard. By Gray. Illustrated. Polyglott Edition. London: John Van Voorst, Paternoster Row. 8vo.

The Christian Ministry Contemplated. By J. G. Pike. London: Ward and Co. 12mo.

Truth made Simple: being a System of Theology for Children. By the Rev. J. Todd. London: Ball, Arnold, and Co. Paternoster Row. 12mo. Post.

Seals of the Covenant Opened: or the Sacraments of the Church considered in their Connexion with the Great Doctrines of the Gospel. By J. J. Cummins. London: Seeley and Burnside, Fleet Street. 12mo.

The History of Christianity in India, from the Commencement of the Christian Era. By the Rev. James Hough, M.A., F.C.P.S., late Chaplain to the Honourable East India Company, at Madras. In two Volumes. London: Seeley and Burnside, Fleet Street. 8vo.

Hindoo Female Education. By Priscilla Chapman. London: Seeley and Co. Fleet Street. 8vo.

History of the Huguenots from 1598 to 1838. By W. S. Browning. London: W. Pickering, Chancery Lane. Paris: Girard, Brothers, Rue Richelieu. 8vo.

The Dukes of Normandy, from the Time of Rollo to the Expulsion of King John by Philip Augustus, of France. By Jonathan Duncan, Esq. B.A. London: Rickerby, Sherbourne Lane. 8vo.

Early Religion, enforced by Anecdotes and Narratives, representing its Importance and Excellence. By J. G. Pike. London: Simpkin, Marshall, and Co. 12mo.

#### LITERARY INTELLIGENCE.

In the Press, The Voluntary System: or the "Purposes of the Heart"—not the Enactments of Law—the Rule of Christian Devotedness. By Joseph Angus, M.A.; being the Essay to which the prize of 100 guineas, offered by the Society for the Protection of Religious Liberty, has been awarded.

TRANSACTIONS OF THE CONGREGATIONAL CHURCHES,  
AT HOME AND ABROAD.

TWENTY-SEVENTH ANNUAL MEETING OF THE CONGREGATIONAL UNION  
OF SCOTLAND.

*Abridged from the Scottish Congregational Magazine.*

The Annual Meeting of this Institution was held this season in Edinburgh on Tuesday, Wednesday, and Thursday, the 7th, 8th, and 9th of May. There was a feeling of much cordiality and brotherly love amongst those who assembled; and we have no doubt they returned to their churches refreshed, and with renewed determination to devote themselves more unreservedly to the work of the Lord.

*Widows' Fund.*

The Annual Meeting of the Subscribers and Friends to the Scottish Congregational Fund for Widows and decayed Brethren in the Ministry was held in Albany Street Chapel on Wednesday at eleven o'clock, Mr. Robert Kinniburgh in the Chair. From the Report of the Committee, which was read by Mr. Cullen, the Secretary, it appeared that the grants for 1838 amounted to £132, and were paid to seven Widows and five Brethren having claims on the Fund. It is difficult to estimate the benefit arising from the regular, though very limited, allowance thus secured to the twelve families of aged and otherwise comparatively destitute brethren or of widows, for whose relief this Institution makes provision. By having an *Equitable* and a *Charitable Account*, with a corresponding division of the Stock, the Society meets all cases, and if generally supported, must become a very great blessing to the churches.

Let it be considered how much anxiety is removed from the minds of many of our brethren, during their labours, by the existence of this Institution. Let it be kept in mind that it supplies a provision which cannot consistently be given from the Home Missionary funds of the Congregational Union, or be expected from the weaker churches, for the support of the families of their deceased pastors or preachers; and it will be acknowledged that this association is well worthy of the zealous support of all who desire the prosperity of the Congregational Body in Scotland.

The statement of Accounts was very satisfactory, and showed an increase of of the general stock since last audit of £153. 2s. 2½d.

The Report was adopted on the motion of Mr. John Kennedy, seconded by Mr. Black.

Mr. Frazer, Alloa, moved, and Mr. Tait seconded, a vote of thanks to the Committee, Trustees, Treasurer, and Secretary, for their services during the past year, and their re-appointment, with the substitution of Mr. J. S. Blyth as a Trustee, in the room of Mr. Lethem, deceased.

*Theological Academy.*

A General Meeting of the friends of the Glasgow Theological Academy was held on Wednesday evening, in Albany Street Chapel — Adam Black, Esq. in the chair. After praise and prayer, the Report was read by Mr. Cullen, the Secretary. This Institution is to furnish a suitable education, and in some cases,

the means of support, to such young men from among the Congregational churches as appear qualified for the work of the ministry. Great care is manifested in the selection of those who are admitted to the Academy. The expenditure last year has exceeded £600. The number of students has greatly increased of late, but is not sufficient to meet the still more numerous applications for supply of preaching from all parts of the country. Some of the students have offered their services to the London Missionary Society, and been accepted. The Report concluded with an intimation that the Committee were engaged in making important arrangements, which they confidently hope will render the Academy more efficient and more extensively useful than ever.

Mr. Campbell of Montrose, moved the adoption of the Report, which Mr. Fordyce, from Newry, seconded.

Mr. Watson, of Musselburgh, moved the cordial thanks of the friends then assembled to Mr. Ewing, Dr. Wardlaw, and Mr. Mackenzie, the tutors, for their services during the past year. Mr. Watson said it was impossible for him adequately to express the obligations under which the churches were laid to their distinguished brethren who continued unto this day,—two of them having, since the formation of the Academy, twenty-eight years ago, most honourably and successfully filled the chairs which they still occupied. He stated, that but for the Academy some of the churches, in all human probability, would have been dispersed, and it would have been impossible to have occupied many stations which are now in a flourishing condition.

Mr. Russell, of Brown Street Chapel, Glasgow, Son of Dr. Russell, of Dundee, who has lately left the Academy, said, "The motion which I have been requested to second, is one that will not require me to say much in support of it. Cordially agreeing, as I do, with the preceding speaker, that we cannot express our gratitude to the Tutors of our Academy, in too strong terms—the duty devolving upon me is one, the discharge of which is easy and agreeable. The senior Tutor, Mr. Ewing, is unable now to meet the students, except once a week, when expositions of portions of Scripture are delivered, and skeletons of sermons read. His presence is always hailed by the class. Though his eye be dim, and his energies failed, yet whenever, either in an exposition or discourse, the grand doctrines of the gospel are introduced, his eye is lighted up; and the thoughts of a heart cheered by his Master's love, are poured forth with the warmth of a veteran in the service.

"Dr. Wardlaw's department is Systematic Theology, for which, all who have read his writings, will at once admit him to be eminently qualified. His lectures to the class possess that felicity of arrangement, accuracy of thought, and beauty of language, for which he is distinguished. Such lectures are of inestimable value to students of theology. They are trained to think closely, and sift and explore the depths of a question. Some, indeed, who have never made the metaphysics of theology a study, may look upon this part of the course with little interest, and tell us it is of no use. I admit that it would be wrong on every occasion to introduce metaphysics in the pulpit; but they are of essential service in the closet. Inquirers have been satisfied in conversation with a minister, who would not have been so, but for his being able to meet them on their own ground.

"Mr. M'Kenzie's department is Biblical Criticism. During the present Session he has entered very thoroughly into a critical examination of the epistle to the Galatians—tracing in every case the meaning and the use of the important words—and pointing out how beautifully strict exegesis illustrates and throws light upon the argument. This department cannot be too closely attended to, and I know not an individual better qualified for it than our Tutor.

"Mr. M'Kenzie, during the present and succeeding month, is to give lectures on Church History and Geography. At the present day, the study of Church History demands our greatest attention. We appeal, as all denominations do, to the Bible as our ultimate standard; we believe the principles of Congregationalism

tionalism to be in accordance with that standard ; and we with confidence appeal to the history of the Primitive Church, in corroboration of our distinctive peculiarities. We owe it to our God—we owe it to our brethren in other bodies—we owe it to ourselves, to be prepared with an answer to every one that asks us, why are you an Independent ? A preceding Speaker, too, told us of the rapid advance of Popery, and of the means employed to further its progress. What more fitted to prove the Pope not infallible, than the demonstrative evidence to the contrary, Church History affords. And the moment his holiness' infallibility is undermined, we meet him on equal terms—“ the law and the testimony.”

“ With then, Sir, the mature and mellowed piety—the heart full of feeling—the calm and placid temper of the venerated man beside me, with the distinguished talents of one not now present, but pursuing an honourable course in the British metropolis, and with the high biblical acquirements of the other Tutor, you can form some idea of the advantages enjoyed at our Academy ; and the Meeting, I am assured, will express their gratitude to each, and all of them, for their valuable labours.

“ But however estimable a feeling gratitude undoubtedly is, and however much the Tutor may rejoice at the heartfelt expression of it, forget not, Sir, that the emotion of gratitude will never give us a supply of ministers. It is a pleasing emotion arising in the bosom for favours conferred ; but in the present case, these favours are not small. There is a still more pleasant emotion in the bosom of that man who experimentally can say, gratified as I have been at the proofs afforded me of the labours of the Tutors ; gratified as I have been at the prospects of our denomination ; gratified as I have been to learn, that so many at present enjoy the high advantages of an Academy ; gratified as I have been by reflecting on the good to souls they may be the means of doing ; I do feel in increasing my subscription ten-fold to the Institution, that it is a more blessed thing to give than to receive. The Union and the Academy are essentially one. The Academy furnishes the labourers—the Union employs them. Many churches do not consider this, otherwise they would do more for the Academy. Without it, or some other equally appropriate means, the operations of the Union would speedily come to a close. We have long endeavoured to maintain purity of fellowship in our body. It has cost us many a struggle. It is up-hill work even now. We are, therefore, most imperatively called on to keep our posts. Men's minds are awakened. Inquiry has been excited. Our principles will be soon more before the public. Let the churches feel the importance of having teachers qualified for times of excitement. Teachers who, by previous study, have well furnished minds, and who will enter on their ministerial career, laying down their talents at their Saviour's feet. Extraordinary exertion may be called for—times of refreshing have come—they may be placed where protracted meetings are held—for a fortnight unceasing toil is required—they will find how necessary mental stores are—their excitement will be rational—it will not be the mere burst of momentary feeling, but that excitement which, based upon knowledge, continues to deepen and to rise to the high and hallowed elevation of the land of perfect knowledge and never-dying praise.”

The Chairman, in presenting the thanks of the meeting, referred to the engagements of Dr. Wardlaw in London, and said, though they might regret his absence from this meeting, they could not but rejoice in the good service he is at present rendering in the South to the great cause of truth and righteousness. He also referred, in a very interesting manner, to his early recollections of Mr. Ewing's labours in Edinburgh many years ago, when he could have had little expectation that he should ever be called upon to discharge such a pleasant duty as that which now devolved upon him.

Mr. Ewing returned thanks,—described the nature of the work in which he had been formerly more actively engaged,—his high satisfaction in the labours of his colleagues, and the very great encouragement they have received from the

support of the Committee, and the promising appearance of the present class, of whose progress he gave a very favourable testimony.

Mr. Massie, of Perth, moved the appointment of the Committee, which was seconded by Captain Hamlin, of Greenock.

Thanks to the Chairman and other office-bearers were moved by Mr. Kennedy, of Aberdeen, and seconded by Mr. Knowles, of Linlithgow.

After praise and the benediction, the meeting dismissed.

On Thursday morning, a meeting for prayer was held at seven o'clock, in Argyle Square Chapel, which was numerously attended. In the forenoon, at eleven o'clock, an eloquent and most appropriate sermon was delivered by the Rev. Mr. Pullar, of Glasgow, from these words: "Glorious things are spoken of thee, O Zion, city of God," to a large and attentive audience. The ministers and other members belonging to the Union, to the number of about a hundred and sixty, dined together in Robertson's Hotel, Waterloo Place, at two o'clock, on which occasion Mr. G. D. Cullen, Secretary of the Theological Academy, was presented with a handsome Silver Coffee-Pot and Salver, as an expression of gratitude from the friends of the Academy and Widows' Fund, for his invaluable services to these institutions. A similar token of regard was presented to Dr. Paterson, from several of the brethren connected with the churches both of the Congregational and Baptist denominations, in and about Edinburgh, as an acknowledgment of the valuable services rendered by him in the way of supplying these churches when required. It was also moved by the Rev. J. W. Massie, of Perth, seconded by George Thompson, Esq., supported by Dr. Paterson, of Edinburgh, and W. Alexander, Esq. of Leith, and carried with only one dissentient voice,—

"That we sympathize with our christian brethren in Jamaica, now exposed to the hostility of an unfavourable Legislative Assembly, and are grateful for the efforts made by Sir Lionel Smith, Governor, and by her Majesty's late Ministers, to secure for the Negro and the Missionary, protection and religious privileges."

#### ORDINATIONS.

On Wednesday, April 10th, the Rev. J. S. Pearsall, late of Highbury College, was ordained pastor over the congregational church assembling in East Street, Andover. The Rev. W. Lucy, of Bristol, commenced the service with reading suitable portions of scripture and prayer; the introductory discourse on the constitution of a christian church, was delivered by the Rev. Thomas Adkins, of Southampton; the Rev. C. Howel, of Alton, proposed the usual questions; the Rev. James Wills, of Basingstoke, offered the ordination prayer; the Rev. John Campbell, of the Tabernacle, London, delivered the charge, founded on 2 Tim. iv. 5.—"Do the work of an evangelist, make full proof of thy ministry." In the evening, the Rev. John Jefferson, of Stoke Newington, (formerly pastor of the church,) addressed the people, from the words, "Who is for you a faithful minister of Christ." Col. i. 7. The other parts of the services were conducted by the Rev. Messrs. J. E. Good, of Gosport; W. Thorn, Winchester; D. E. Ford, Lymington; J. Watts, Curwen, Borney, W. Ford, Jennings, Mudie, and other ministers.

The ability of the discourses, the number and respectability of the congregation, and the numerous attendance of ministers of different denominations contributed much to the pleasure felt on this interesting occasion. An immediate enlargement of the chapel is contemplated.

The ordination of the Rev. Thomas Mann, of Highbury College, took place in Trowbridge Tabernacle, on Tuesday, April 23d, 1839, in the presence of a crowded assembly. The Rev. J. Atley, of Frome, commenced the solemnities with reading the scriptures and prayer; the Rev. R. Elliott, of Devizes, delivered an introductory discourse on the constitution of a christian church; the Rev.

R. Crook, of Newton Abbot (Mr. Mann's pastor,) asked the usual questions; the Rev. — Richards, of Bath, offered the ordination prayer; the Rev. Dr. Henderson, of Highbury College, gave the charge to the minister; and the Rev. J. Owen, of Bath, addressed the church. The Rev. Messrs. Watson, Gear, Jupp, Little, Walton, and Millard took part in the interesting services of the day. In the evening, a sermon was preached by the Rev. William Jay, of Bath, on behalf of the Wilts and East Somerset Association.

Liberal provision was made in the adjoining school-room, by the friends, for the ministers and out-of-town visitors to dine together, and on the following day about fifty of the poor members dined in the same place, after which they were addressed by the pastor and one of the deacons. The meetings on both days were of the most interesting description.

On Thursday, April 25th, 1839, the Rev. G. I. Tubbs, late of Highbury College, London, was ordained to the pastoral office over the Independent church in Warminster, Wilts. The Rev. C. M. Birrell, of Liverpool, preached the introductory discourse; the Rev. Richard Elliott, of Devizes, proposed the usual questions; the Rev. William Gear, of Bradford, offered the ordination prayer, with imposition of hands; the Rev. Dr. Henderson, Theological Professor of Highbury College, addressed the minister on the duties and responsibility of his office. In the evening, the Rev. John Barritt, of Salisbury, preached to the people. The Rev. Messrs. Harris, of Westbury; Jupp, of Melksham; Mann, of Trowbridge; Trevor, of Wilton, conducted the devotional exercises of the day. The congregations were very numerous, and the services exceedingly interesting and deeply impressive. Mr. Tubbs received an unanimous invitation from the church and congregation in the spring of last year, and entered on his pastoral duties on the 24th of June, since which period the congregation has greatly increased.

The ordination of the Rev. Frederick Neller, to the pastoral office over the church and congregation assembling at the New Meeting, took place on Thursday, May 2. The Rev. J. Flood, of Melbourn, introduced the services with reading the Scriptures and prayer; the Rev. S. Thodey, of Cambridge, then delivered a very able discourse from Gal. v. 1. in vindication of the principles of the Reformation, against the pretensions set forth in the Oxford tracts, and strongly urged a strict adherence to Chillingworth's maxim of "the Bible alone the Religion of Protestants;" the Rev. J. Medway, of Melbourn, proposed the usual questions, and received the confession of faith; the Rev. W. Chaplin, of Bishop's Stortford, offered the ordination prayer, with imposition of hands; the Rev. G. Clayton, of Walworth, delivered an appropriate and affectionate charge to the minister, from Dan. xii. 3. In the regretted absence of the Rev. Dr. Harris, of Cheshunt, who had engaged to preach to the people, but was prevented by illness, the Rev. W. Chaplin discharged that duty, in connection with the morning service, and the Rev. C. Moase, of Basingbourn, concluded with prayer. In the evening, the Rev. W. Merchant, of Foulmire, having kindly consented to meet those who might not be aware of Dr. Harris's indisposition, with an exhibition of gospel truth, preached an excellent sermon from Matt. iii. 7.; the various other devotional exercises were successively conducted by the Rev. S. England, of the Old Meeting, Royston; J. Dorrington, Chishill; J. W. Wayne, Hitchin; and G. Pillgrem, Therfield. In the afternoon a large party dined together, and after the cloth was removed several interesting and important topics were adverted to, connected with the business of the day or the duties of the times. The Rev. J. Medway affectionately noticed the present pastors of the independent churches of Royston, and called to remembrance their immediate predecessors, the Rev. J. Greenwood, now in America, and the Rev. T. J. Davies, removed to Tintwistle; the Rev. W. Chaplin impressed on the assembly the importance of christian union, which was responded to by the Rev. S. S. England, on the part of himself and friends;

the Rev. S. Thodey called attention to the fact, that the Quarterly Review had at last given in its adhesion to the Oxford speculations, and noticed the mode in which the highly-intelligent author of *Spiritual Despotism* had discussed the subject; and J. P. Wedd, Esq. strongly urged home the duties of Dissenters at the present crisis, in regard to the great business of education, and the carrying out their principles in it, at a time when the evident intention of the state clergy had been developed, to make it an engine of proselytism on the one hand, or of exclusive privilege on the other, by endeavouring to monopolize its superintendence in their own power.—It is hoped and believed that the services of the day will have had a beneficial and sanctified influence on those who attended them.

#### REMOVALS.

The Rev. D. Davies, late of Rotherham College, has accepted a unanimous invitation to succeed the Rev. J. Savage as pastor of the Congregational Church, Ilkeston, Derbyshire, and entered upon his labours 23d June.

The Rev. Wm. Colville, of Rotherham College, has accepted the unanimous invitation to succeed the late Rev. James Wall as pastor of the Congregational Church, Middleton, Derbyshire, and enters upon his labours the first Sabbath in August.

#### NOTICES.

The examination of the Students in Theology, &c. to which the subscribers and friends are invited, will take place at Highbury College on Tuesday morning, July 2d, at ten o'clock precisely; and the Annual meeting will be held in the evening of the same day, at Islington Chapel, (near the church,) at half past six o'clock, when the Rev. J. Stratten will deliver an address suited to the occasion. After which the report of the Committee will be read and other business transacted.

We have much pleasure in announcing that Highbury College has obtained, in addition to the services of the Rev. Dr. Henderson, Theological Tutor, those of the Rev. J. H. Godwin, of Norwich, as Resident Tutor, with the departments of Mental Philosophy and Mathematics, &c., and those of Mr. W. Smith, of University College, as Classical Tutor.

The forty-eighth annual meetings of the Kent Congregational Association will be held (D.V.) at the Rev. W. Chapman's, Greenwich Tabernacle, on Tuesday and Wednesday, July 9th and 10th. The Rev. Samuel Raban, of Marden, will preach on Tuesday evening; service to commence at seven o'clock. The Rev. Benjamin Slight, of Tunbridge Wells, will preach on Wednesday morning; service to commence at eleven o'clock. The meeting for business will be held on Wednesday evening, when the report for the year will be read and the general business of the Association transacted. Chair to be taken at half past six o'clock. The annual meeting of the Kent and Essex Society will be held on Tuesday afternoon, at four o'clock.

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In consequence of the Editor's absence from London, answers to Correspondents, &c. are deferred until the next Number.